The Relief Society Magazine

YOU WILL RECEIVE INSTRUCTIONS THROUGH THE ORDER OF THE PRIESTHOOD
AND I NOW TURN THE KEY IN YOUR BEHALF IN THE NAME OF THE LORD AND THIS SOCIETY SHALL REJOICE AND KNOWLEDGE AND INTELLIGENCE SHALL FLOW DOWN FROM THIS TIME HENCEFORTH
THIS IS THE BEGINNING OF BETTER DAYS TO THE POOR AND NEEDY. WHO SHALL BE MADE TO REJOICE AND POUR FORTH BLESSINGS ON YOUR HEADS.
JOSEPH SMITH JR.
A BOOK OF RECORDS
APRIL 28 1842

VOL. 45 NO. 11 Lessons for February NOVEMBER 1958

On the Rim

Christie Lund Coles

Here below me is a world of colors—
Vermilion, strawberry, pomegranate red;
Saffron, umber, and chrysanthemum yellow;
Heliotrope, lavender, wisteria, and the blue
Of robin's eggs, and blue delphiniums;
And colors for which there are no names
As there are no words for this scene on scene
Carved by the hand of water and of time
Before years or water had a name;
Before man stood, trembling here, as I
Looking down into an eagle's nest.

From the far floor down the bird ascends,
Up . . . up . . . higher and ever higher
Toward the rim . . . this is the ultimate . . .
This is the gossamer sky to him.

But above the sky
Stand I.

The Cover: Plaque in the Relief Society Building
Left to right: President Belle S. Spafford; Betty Lou Martin; Theresa Coombs
Photograph by Ray G. Jones
Frontispiece: Bryce Canyon, Utah
Photograph by George Scott Hansen
Cover Design by Evan Jensen

From Near and Far

I want to tell you how much the *Magazine* has meant to me and my nineteen-year-old daughter while we have been living here in Japan. She has had the privilege of teaching the literature lessons, and I am sure she has gained a great deal of knowledge while doing so. Our group of seven women felt that we had gained also, as now my daughter will always be a Relief Society member, even though she is young and unmarried now.

—Miriam C. Hale
Nagoya, Japan

My husband and I are laboring here as full-time missionaries, and we find *The Relief Society Magazine* one of the best helps we can have for leaving in the homes. We have a special calling for searching out the members of the Church who live in the country districts.

—Mrs. A. E. Anderson
Columbus, Mississippi

I have enjoyed the *Magazine* for many years. It is a great help to us Relief Society women and busy mothers.

—Hazel O. Hill
St. Anthony, Idaho

In my position as contest chairman for the recent Round-up of the League of Utah Writers, I was interested in noting that the three published stories which received the awards were all from *The Relief Society Magazine*: "The Apricot Tree," by Mabel Harmer (April 1958); "Merry Christmas, Mother," by Rosalee Lloyd (December 1957); and "The Long View," by Sarah O. Moss, (July 1958). The lovely poem "Song of the Weathervanes," by Lael W. Hill, which won second place in the Eliza R. Snow Poem Contest, and was published in the January 1958 *Magazine*, also won an award in the published poetry section.

—Olive W. Burt
Salt Lake City, Utah

I have been reading the *Magazine* since I was a girl in my mother's home. The lovely stories and poetry have always brought me comfort and peace, and I await eagerly each new issue. We are fortunate to have such literary talent in the Church to entertain and uplift us.

—Beverly R. Hamilton
Cheshire, Conn.

I enjoyed Mabel Law Atkinson's little story "Silent Carillons" in the October issue of the *Magazine*. I called on her recently at her home (in Dayton, Idaho). She is bedridden, except for doing a little work in a wheel chair.

—Frances C. Yost
Bancroft, Idaho

The thought came to me that in presenting the fine literary lessons you have put out in recent years, you have raised the level of literary taste throughout the Church, both now and for time to come. It is a wonderful achievement.

—Iris W. Schow
Brigham City, Utah

I think I have always enjoyed *The Relief Society Magazine* and look forward to its arrival each month. Needless to say, the poems are of special interest to me and I look for them first. It is always a joy to read and study them. The stories and articles are also the best to be found anywhere. Thank you for sending us such a wonderful *Magazine*.

—Viola A. Cornwall
Salt Lake City, Utah

Thank you for giving us such a wonderful *Magazine*. I really enjoy it and look forward every month to receiving it. I only wish it would come to us once a week instead of once a month.

—Beverly Culwell
Little Rock, Arkansas

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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The Mission of Womankind

President Belle S. Spafford

(Address Delivered at General Session, Relief Society General Conference, October 8, 1958)

THIS afternoon I wish to speak to you on a subject very near and dear to the hearts of Latter-day Saint mothers; namely, our homes and families. This subject has been treated from this pulpit and elsewhere in Church gatherings times without number through the years, but it remains an ever important one to the mothers of the Church. If I were to ask most any faithful Latter-day Saint mother what were the two dearest things on earth to her, I think she would unhesitatingly reply, "The restored gospel and my family." The gospel gives to Latter-day Saint mothers the loftiest concept of home and family life known to mankind.

Recently I visited a mother whose forty-year-old son had suddenly passed away. He had lived an unusually successful and exemplary life. His devotion to his mother and his watchcare over her had been of the highest order. Familiar with the deep affection of this mother for her son and knowing her reliance—yes, even her dependence — upon him, I expected to find her prostrate with grief and anguish of heart. Rather, I found a composed, albeit a sorrowing mother.

She said, "Had the Lord told me when he gave me this son that I might have him for forty years, but at the end of that time I would have to part with him forever, I feel sure I would have gladly accepted him. But the Lord was good to me. He gave me a choice spirit, an exceptional son, with the knowledge that he would be mine eternally. While I now must part with him for a few years, the knowledge of our eternal relationship forbids me to be aught but grateful to the Lord." What a moving demonstration of the sustaining power of gospel truths!

The knowledge which the gospel gives us of the eternal organization of the family is precious to all true Latter-day Saint mothers and serves as a guide in all of their activities in relation to their families.

The gospel teaches that marriage is an eternal principle ordained before the foundation of the world. It teaches that in our existence here, through husband and wife, the spirits which God created shall be given tabernacles of flesh. It is here we prove ourselves and prepare ourselves and our children for the place we shall hold in our heavenly and eternal home. The doctrine of the continuation of the marriage covenant and the family as a unit, has been referred to as among the most sublime of the theological doctrines of the Church.

In explaining this doctrine, President Joseph F. Smith has said:

> Our associations are not exclusively intended for this life, for time, as we distinguish it from eternity. We live for time and for eternity. We form associations and relations for time and all eternity. Our affections and our desires are found fitted and prepared to endure not only throughout the temporal or mortal life, but through all eternity. Who are there besides the Latter-day Saints who contemplate the thought that beyond the

grave we will continue in the family organization? the father, the mother, the children recognizing each other in the relations which they owe to each other and in which they stand to each other? this family organization being a unit in the great and perfect organization of God's work, and all destined to continue throughout time and eternity? (*Gospel Doctrine*, Ninth Edition, page 277).

Surely with such a concept, husbands and wives should be inclined to love one another with a deep, a sacred, and an enduring love. Children should be cherished with the strongest bonds of affection; there should be the greatest solicitude on the part of the parents for their children. No effort should be too much, no sacrifice too great to protect them from evil and preserve them in righteousness, that none shall be deprived of his eternal blessings. The love and the sanctity of the home should be zealously safeguarded.

Just as the knowledge which we have of the divine destiny of the family is a comfort, a strength, and a blessing to us, so it also places upon Latter-day Saint parents, and today I speak particularly to mothers, a greater responsibility, a more solemn obligation than that held by any others to make all else in life subservient to the well-being of our homes and families.

CHURCH leaders have continually emphasized the importance and significance to us of the doctrine of the eternity of the family unit, and they have guided us in the application of this doctrine in our individual lives. Always in the Church, people have been admonished to marry in the House of the Lord, to establish homes, and bear and rear children in righteousness. An appealing picture comes to us in the teachings of President Brigham Young, wherein he said:

> Young man, set you up a log cabin, if it is not more than ten feet square, and then get you a bird to put in your little cage. You will then work all day with satisfaction to yourself considering that you have a home to go to and a loving heart to welcome you . . . Strive to make your little home attractive. . . . Let your houses nestle beneath the cool shade of trees and be made fragrant with perfume of flowers (*Discourses of Brigham Young*, page 301).

To the young women he said:

> It is the calling of the wife and the mother to know what to do with everything that is brought into the house, laboring to make her home desirable to her husband and children, making herself an Eve in the midst of a Paradise of her own creating, securing her husband's love and confidence, and tying her offspring to herself with a love that is stronger than death, for an everlasting inheritance (*Ibid.*, page 307).

From such humble homes as are pictured in these words of President Brigham Young, lacking perhaps many of the pretentious, material comforts of life, but by no means impoverished, have come some of the Church's and the Nation's most stalwart men and women.

Our own great president, President David O. McKay, came from such a home. In writing of the ancestry of President McKay in the *Relief Society Magazine*, his sister, Jeanette McKay Morrell, describes the home of President McKay's childhood as follows:

> Following their marriage, David [President McKay's Father] took his bride, Jennette to the log cabin in Huntsville, and they commenced life as young pioneers. . . . Two daughters . . . were born in

the log cabin before the front part of the rock house, now known as "The Old Home," was completed. It was a happy day when this small family moved into the larger and more comfortable home, and it was in this house that President David O. McKay was born (*Relief Society Magazine*, September 1953, pages 580-581).

When President McKay was eight years old, his father was called on a mission to Scotland. Sister Morrell writes of this: "The hopes and plans that had been in their minds for so long, regarding the enlargment of the house and furnishing it, seemed almost within their grasp, and now because of this call everything must be postponed." But the mother of President McKay was equal to the sacrifice. Her great goal was the eternal well-being of her family.

Today we are not called upon to live in log cabins, and the physical make-up of our homes has greatly improved. But the past has proved that pretentious houses, with fine furnishings, are not essential to happiness within the home nor to the development of children of strong and righteous character.

Not only does the physical make-up of our homes differ today from those in the past, but homes as we have traditionally known them are undergoing other basic changes. Many functions formerly performed in the home are now performed outside the home. Scientific advances have provided labor-saving equipment, and so-called "built-in maid service" comes to the homemaker in such things as frozen, canned, and packaged foods, relieving mothers of much of the drudgery formerly required of them in their homes.

Perhaps the most basic change affecting homes today, and the one fraught with the greatest uncertainty insofar as the ultimate well-being of the home and children is concerned, is the growing trend of mothers to enter the labor market. Leaving their homes, mothers are going to work each day, the same as are fathers, returning home at the close of the work day to pick up the duties incident to their role as mother and homemaker.

AT a Manpower Conference held in 1957 at Montana State College, conducted by the National Manpower Council, it was reported that one-third of all the women in the United States ages fourteen or over are in the labor force in any given month, and well over two-fifths—some twenty-eight million — three out of every ten married women — are now working. Nearly two out of every five mothers whose children are of school age are in the labor force. It was predicted that during the next two decades, there will be tremendous pressures for more married women to engage in paid employment outside the home.

The Manpower Council considers that in the course of the present century a revolution has occurred in women's employment. They compare it with the Industrial Revolution, of the latter part of the eighteenth and the early part of the nineteenth centuries, in its impact upon American life and in its influence in bringing about changes in national attitudes, programs, practices, home and family life, and social and economic conditions generally, with the end results difficult, if not impossible, to foresee.

There are varied views among so-called authorities as to the effect upon homes and children of moth-

ers entering the labor market. At a conference of the International Council of Women held in Montreal, Canada, in June of 1957, a delegate from Great Britain, declaring her opinions to be based on survey and study, said that "when the mother was in employment, the home was not less well-kept nor were meals neglected, nor the children less clean. When the mother was a capable woman and able to make satisfactory arrangements for the care of her children when she was not at home, the children did not appear to suffer." It was apparent, she said, "The condition of the home, the happiness of the marriage, and the care of the children depended more on the character and competency of the mother than on the fact that she went to work." She claimed that, "There was an overwhelming consensus of opinion that there had been no increase in juvenile delinquency due to mothers taking up employment."

At the same International Council of Women conference, another authority, a Canadian woman, gave a counter view. She declared that, undoubtedly, some of the problems of child waywardness, and adolescent upheaval are related to the weakened discipline and influence of the homes, due to mothers being away from home at business and being too occupied with household tasks during the hours they are in the home to give proper attention to the emotional, spiritual, and disciplinary needs of their children. She warned, "If the mother who embarks on home and marriage underemphasizes the home, it is inevitable that the husband, the children, and the community in the end will follow her lead and all will suffer proportionately."

The Manpower Council summarized the situation by saying, "What all this means to the home and family has not been validly appraised. Research, study, and time are all needed."

CERTAINLY women are facing a curious combination of certainty and uncertainty. The choice between their homes to the exclusion of a career outside the home and their homes *plus* a career outside the home is one of the most pressing questions before women today.

Latter-day Saint women are not immune to present-day trends, attitudes, opinions, influences, and practices in these matters. I say this, my sisters, by way of warning. However, there are no women in all the world so well positioned to make wise decisions with regard to them. They have the doctrine and teachings of the Church to guide them. They know the essential elements of good home and family life. They know the factors that are important in the well-being of children. They also know where to place their values. They must be concerned with long-range consequences, eternal values, not with short-run gains.

To bear and rear children, for a mother to feel the dependence upon her of husband and family, to know that upon her rests, in large measure, the health, character, and the happiness of human beings whom she has brought into the world and for whom she is responsible, to see herself laying and preserving the foundations of so basic and necessary a structure as a family, to build so that this family will be of service to

the Church, society, and the Republic, is a responsibility of greatest magnitude.

The Latter-day Saint mother knows that no other work to which she might set her hand could be so broad and inspiring, so filled with interest, so demanding of intelligence and capability, so rewarding.

Moreover, the Latter-day Saint mother knows that hers is a divine calling; that she was created and placed on earth to be the mother of spirits that were created by our Heavenly Father to come to this earth and prove themselves whether or not they would obey all the commandments which the Lord their God should give them. She knows that this is her great and all-important mission. Everything else is subordinate to it. Blessed are women in this day who have this knowledge.

May the Lord bless Latter-day Saint mothers that all of their decisions in relation to their homes and their families may be made in the full light of the knowledge which they possess. And may they fulfill their divine calling to the eternal joy and well-being of themselves and their families—I sincerely pray.

As Tangible As Grass

Eva Willes Wangsgaard

Today I lived a miracle,
For Beauty's self grew tangible.
She walked so airy, tall, and proud
I saw her reach and touch a cloud.
The iridescent-breasted dove
Revealed her one with Peace and Love.
Her motion caught in swallow flight
Was garlanded across the light;
And in a robin's song I found
That beauty wore the form of sound.
Where birch trees dangled leafy lace
I learned her other name was Grace;
She tripped among the garden blooms
All petal color and perfumes.
While up the mountain range's length
Her name was limned in silent Strength.
Wherever else I saw her pass
She lived as tangible as grass.
She touched my eyes, my every part;
I felt her pulse flow from my heart.

The Grand Key-Words of Relief Society

Counselor Marianne C. Sharp

(Address Delivered at General Session, Relief Society General Conference, October 8, 1958).

TWO months after the Relief Society was organized, the Prophet Joseph Smith again met with the sisters. He counseled, "Said Jesus, 'Ye shall do the work which ye see me do.' These are the grand key-words for the society to act upon."

These inspired words are the mainspring of Relief Society work today. The work done by Jesus was a work of service for everyone who lives in this world. He spent the entire time of his mortal ministry in service to others; he devoted himself unceasingly to bringing light and truth to his fellow beings. He had no home of his own. To a certain man who said, "Lord, I will follow thee whithersoever thou goest," Jesus replied, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:57-58).

In his ministrations, Jesus served those who sought him. You will recall that when one said to him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee," Jesus answered, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Mt. 12:47-50). And at another time Jesus advised, "Whosoever will be chief among you, let him be your servant."

If we would do the work which Jesus did, we must serve one another. A Relief Society member has an obligation, first of all, to serve her husband and those of her own household. She engenders a spirit of love and service in her home as she respects the Priesthood and ministers to her husband, upholding him as the head of the family and obeying him in righteousness. Her love reaches out to encompass her dear children. By example and precept she trains them, in turn, to serve their father and each other. The tender service which a mother gives in the home will light a straight path for her children to follow.

A Relief Society member, however, if she does the work which Jesus did, will not confine her service to the members of her own family. She will not reply as did a certain widow, who when her friend asked her what she was doing, replied, "Oh, I'm just biding my time until I go to my husband."

The work of Relief Society offers countless opportunities to serve others—to emulate the work which Jesus did. It may be to go into the homes of the sick, the sorrowing, the downhearted, the dependent, to encourage and enlighten. It may be to go from door to door carrying

the spirit of the gospel. It may be to labor physically to assist those less fortunate. It may be to lift the spirit—through song, through a kindly, understanding word, through a handclasp—through being one's sister's keeper.

A mother of five children became discouraged and despondent. She felt alone and she did not seem able to manage with the means at her disposal. A neighbor reported the situation to the Relief Society president, who took the matter in hand. No longer did the sister feel alone. She was given understanding, friendliness, advice, and help, and a serious mental disturbance was averted. Relief Society "is not only to relieve the poor, but to save souls." When a sister reaches a crossroad, and the way before her is clouded, then Relief Society offers understanding and love to help clear the path ahead.

Recently another sister needed a special type of home in which to live. Those who were interested suggested that there were many wards in which such a home could be found, but it was never the interested person's own ward. The grass over the hill always looks a little greener. Let us, as Relief Society sisters, realize that Relief Society is you and I. If someone in our ward needs a service, what about you and I being the ones to take the responsibility and not the sister on the next block, or in the next ward?

Relief Society was instituted for the purpose of "looking to the wants of the poor, searching after objects of charity and in administering to their wants—to assist by correcting the morals and strengthening the virtues of the community." These services are the heart of Relief Society today, and are being fulfilled under the direction of the Priesthood. The question each one of us—and every Latter-day Saint woman must answer, is "Am I doing my part?"

A wonderful example of a special call for service which came to about seventy-five Relief Society members was given a few weeks ago. These sisters were asked to serve for four days from five o'clock in the morning into the afternoon. The first morning their eyes were sparkling and their smiles were cheery. The fourth day their smiles were just as cheery, although their eyes had taken on a look of patient endurance. The spirit had remained unchanged, however, obedient, kindly, unselfish, understanding, and loving. They were carrying out the grand keywords of the society.

Outward conditions have changed since the days of Nauvoo, but the spirit of Relief Society continues the same. The words of the Savior remain: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

May you and I live by this great truth, may you and I be one in love and charity, and may you and I accept the calls that come to us to serve. May each of us act upon the grand key-words of Relief Society, "Said Jesus, 'Ye shall do the work which ye see me do,'" I pray.

The Key Is Turned

Counselor Louise W. Madsen

(Address Delivered at the Annual General Relief Society Conference, October 8, 1958)

"I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth. . . ."

THESE soul-stirring words of enduring import were spoken by the Prophet Joseph Smith in the sixth meeting of Relief Society, April 28, 1842. This prophetic action has had beautiful consequences for the women of The Church of Jesus Christ of Latter-day Saints. We see the hand of the Lord, and the order of the kingdom of God, in that he to whom all keys were given should turn the key in our behalf.

The Prophet was chosen to usher in the dispensation of the fulness of times.

The word dispensation as connected with the Gospel of Jesus Christ means the opening of the heavens to men; the giving out or dispensing to them the word of God; the revealing to men in whole or in part the principles and ordinances of the Gospel; the conferring of divine authority upon certain chosen ones, by which they are empowered to act in the name, that is, in the authority of God, and for Him. That is a dispensation as relating to the Gospel; and the Dispensation of the Fullness of Times is the dispensation which includes all others and gathers to itself all things which bear any relation whatsoever to the work of God. Also it is the last dispensation, the one in which will be gathered together in one all things in Christ, both which are in heaven, and which are on earth; even in Him (*D. H. C.* I, Introduction, page 25).

"Christ is the creator and owner of the earth. But he appoints agents or stewards to act for him. To them he gives keys so they can open the doors of his storehouse for the benefit of all men" (McConkie, Bruce, *Relief Society Magazine*, March 1950, pages 149-150). These keys have two specific purposes. One is "the right of presidency," which is the right to direct all of the affairs of the Church; the other is "the way and means whereby knowledge and intelligence may be gained from God."

Thus, the Prophet, by divine authority, using his key of presidency, turned the key in behalf of women, to unlock the doors and to open up the way whereby "knowledge and intelligence shall flow down" from heaven. He restored to them all that God intended they should have and gave to them eternal truth. In the beginning the Father created Eve as an "help meet" for Adam and gave her the right to share the blessings of his Priesthood. The Savior, in his reign on earth, ennobled women and again placed them in the position to receive knowledge and intelligence. It seems right, therefore, that the "fulness of times" should have a "fulness" for women. It seems right that the restoration of all things should give to women their true position in the eternal plan.

The turning of the key paved the way for the fulfillment of the prophecy of the Prophet Joel quoted again

by Peter on the day of Pentecost, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . . And on my servants and on my handmaidens I will pour out in those days of my Spirit . . ." (Acts 2:17-18).

Of great significance, also, is the Prophet Joseph Smith's use of the phrase "in the name of the Lord." We know that when a prophet makes a statement "in the name of the Lord," he is acting under revelation, and with the authority delegated to him to act in the position he holds.

The question has been asked as to whether the women realize and appreciate the blessings that have come to them since the Lord directed the Prophet to turn the key for them. In answer, if we have not heretofore fully understood, let us follow the admonition the Savior gave the Nephites when he perceived that they had not comprehended all that he taught them:

> I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time.
>
> Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand . . . (3 Nephi, 17:2-3).

As we go into our homes and ponder these things in our hearts let us remember that we are blessed above all other women. "This Society shall rejoice," the Prophet promised. Indeed, the Relief Society was given us as an organization through which knowledge and intelligence can be meted out. We have been blessed in that more has been given to guide our lives. "Under the direction of the Priesthood," wisdom and inspiration have come to us. More has been given to teach us. The educational program of the Church encourages us to seek diligently for the kind of knowledge which builds faith. More has been given us to motivate our actions. The way and means have been provided for us to serve the Lord and our fellow men.

President David O. McKay has said, "Truly when the Prophet turned the key in the name of the Lord, he bestowed a power upon that organization [Relief Society] which has wielded an influence beyond comprehension by any individual" (McKay, David O., *Relief Society Magazine*, December 1953, page 790).

The keys of the kingdom of God are committed to man on earth, and from them shall the gospel roll forth unto the ends of the earth—until it shall fill the whole earth. We are fortunate to live at this time when the gospel is being taken to many countries of the world. Relief Society, following the lead of the Priesthood, is becoming world-wide. Now, at this time, we have organized societies from Hong Kong to Tripoli, from Finland to South Africa and New Zealand, and many isles of the sea. The way is being opened for sisters in far-off lands to have the blessings of Relief Society membership. The key, which the prophet turned in their behalf, is giving women throughout the world blessings and opportunities. "There is not a remote hamlet in any part of this Church but is benefited by the lifting influence of the Relief Society" (McKay, David O., *Relief*

Society Magazine, December 1953, page 790).

The Savior gave his last instructions to his apostles, before his crucifixion, at the Last Supper. Knowing that Peter had not yet fully understood all he had been taught, Jesus gave to him this commission: ". . . when thou art converted, strengthen thy brethren" (Luke 22:32).

My dear sisters, let that commission be ours. "When thou art converted," when you know that the Prophet was acting under divine commission to turn the key in our behalf; when you know that this society is to serve the Lord; when you know that membership in Relief Society is a blessing to you; when you understand the magnificence of our opportunities and the extent of our responsibilities—strengthen your sisters!

A Song for Thanksgiving

Grace Ingles Frost

I thank thee, Heavenly Father,
For the harvest autumn yields—
The fruitage of the orchards
And the bounty of the fields.

I thank thee, too, my Father,
For the autumn's regal grace,
For habiliments of beauty,
And the glory of her face.

I thank thee, Heavenly Father,
For all thy kindness sends;
But most of all I thank thee
For the gift of gracious friends.

Young Mother

Elsie McKinnon Strachan

I knew her when her face was springtime-growing—
A periwinkle ribbon in her hair;
Exchanging talk with birds and flowers blowing,
Her words were April patter on the air.

And now she's summer! Young and lovely summer!
The willow's lullabies, the robin's wings,
And, oh, these shining, rose-blown hours become her
Who folds her small one heaven-close and sings.

Report and Official Instructions

President Belle S. Spafford

(Address Delivered at the Officers Meeting of the Annual General Relief Society Conference, October 8, 1958)

RELIEF Society is growing in numbers and accomplishments, and officers are to be commended for the wise and able direction they are giving to the work. All combine to bring about, under the direction of the Priesthood, a strong and growing organization blessed by our Heavenly Father.

New General Board Members

A recent change has occurred in the General Presidency. Sister Helen Woodruff Anderson, appointed Second Counselor, January 2, 1957, was released August 11, 1958 to accompany her husband, Brother Alexander P. Anderson, who was called by the First Presidency to preside over the New Zealand South Mission. Our love and prayers are with Sister Anderson in her new field of labor.

On August 11, 1958, Sister Elen Louise Wallace Madsen was named by the First Presidency to succeed Sister Anderson. Sister Madsen is well known to you through her eleven years of service as a General Board member. She is loved and admired by all who know her and brings great strength to the General Presidency in her new position.

Sister Gladys Boyer who was named to the General Board on March 18, 1953, was released on August 11, 1958. Sister Boyer will serve as matron of the London Temple. We acknowledge with gratitude the service of Sister Boyer.

During 1957, three sisters were named to the General Board: Sisters Pearle M. Olson, Elsa Peterson, and Irene Woodford. The General Board now has a total membership of twenty-seven.

Organizations and Reorganizations

Relief Society organizations are growing in number. At the close of 1957 there were 248 stake Relief Society organizations, an increase of thirteen over the previous year. There was a total of 4,133 ward and branch Relief Societies, an increase of 195. There were forty-five missions, the same number as in 1956. During 1957 there were forty-eight reorganizations in the stakes, and eight in the missions. We welcome the new officers and wish them happiness in their callings.

Membership

There was a gratifying increase in the Church-wide Relief Society membership during 1957 of 10,714, making a total of 183,436 enrolled members. The membership gain for 1957 was 1,505 greater than the 1956 gain over 1955. Delighted as we are that so many sisters have been enlisted as members, we still realize that our figures show there were 368,303 Latter-day Saint families, in each of which it is assumed there would be at least one sister eligible for Relief Society membership. Based on this premise we are reaching only 49.8 per cent, or approximately one-half of our po-

tential. When one considers the need of our sisters today for Relief Society, and the need of Relief Society for every eligible sister, continued, intensive effort in behalf of membership seems imperative.

Meetings to Be Formally Conducted

It is the feeling of the General Board that meetings should be conducted in the spirit of sisterly friendliness, but they should be dignified, formal meetings, conducted in accordance with the rules set for them. Executive officers should sit together in a place arranged for them as presiding officers. It is the feeling of the General Board that we should be in harmony with the teachings and general practices of the Church in using the terms "Sister" and "Brother" when addressing persons in our meetings. It is recognized that in some informal activities and associations there may be occasion when it is natural and desirable to address sisters by their given names, but in the regular Relief Society meetings, it seems proper to address a member as "Sister" and to use her surname.

Attendance

We note a slight increase in average attendance at meetings, it being 36.7 per cent for 1957, as against 36.1 per cent for the previous year. We are delighted to see so many young mothers in attendance. It has been found stimulating to the work and highly desirable to have the young mothers, with their richness of youth, their enthusiasms, interests, and skills, numbered with the mature women, with their rich life experiences, their wisdom, mature judgment, and firm testimonies.

Missions

Through the missionary program of the Church, the work of Relief Society has been extended to the far corners of the world. It may be of interest to you to know that on April 3, 1957, the first Relief Society was organized in Hong Kong in the Southern Far East Mission for the Chinese sisters. (There are now four Relief Societies there.) The Relief Society President wrote as follows:

> Nineteen Chinese ladies were present at the first meeting, and sixteen paid their membership dues the first day. They all are very eager to learn all about sewing and cooking. They felt a little slighted because the men have the Priesthood, and now they think it is wonderful to have something special for the women, too. To have a special organization for them really pleases them. We are very grateful for the Relief Society and for the joy it is bringing to the women here.

Many splendid Relief Societies are being conducted by the wives of servicemen, some of them in very faraway places; for example, Libya and Okinawa. Many of these sisters are young mothers. We pray for their well-being. We know they are blessed through their Relief Society activities.

The work of Relief Society in the missions is going forward along recommended lines, and great good is being accomplished. The members are serving one another. They are developing their talents and increasing their abilities. Their testimonies are growing strong under the influence of Relief Society.

Welfare and Visiting Teaching

It is not uncommon for us to say, "Welfare is the basic work of Relief Society, and our original assign-

ment from the Prophet." The record of our service during 1957 is creditable. There was a total of 344,183 hours contributed by the sisters to the Church Welfare Program upon assignment of Relief Society. There were 275,469 visits made to the sick and homebound, almost 20,000 more than the previous year. There were approximately 30,000 eight-hour days bedside nursing care given the sick on a volunteer basis upon assignment of Relief Society presidents. Yet, when measured against the need for these services, I am wondering if we are doing all we could do, or all we should do. Never before in history have there been so many homebound, particularly homebound aged, among us. Are we exercising sisterly watchcare? Are we calling sufficiently often to cheer them? Are we willingly rendering them little, necessary personal services such as doing a little shopping for them, writing a letter for them, or similar kindnesses? Are we willingly giving a day now and then to put their homes in order as desired?

Are we meeting our full responsibilities to the sick, particularly the convalescent, the young mother home from the hospital with a new baby, or the chronically ill? Are we sufficiently aware of and active in meeting the needs of the sorrowing and broken in spirit? These are traditional services of Relief Society, my sisters. We are all united in believing this to be our great work; yet, are we, in reality, giving to our great work the same degree of devoted, conscientious effort we are giving to other divisions of our work? There is no division of our work to which we may set our hands that will bring to us such great happiness in its fulfillment as the rendering of our so-called compassionate services.

Let us not lose sight of the value of the visiting teaching program in meeting our responsibilities along these lines. Visiting teaching is far more than friendly calling at the homes. It is more than the discussion of the spiritual message in the homes, important as this is regarded by all of us. Visiting teaching is monthly coverage of Latter-day Saint homes designed primarily to keep ward Relief Society presidents, and through them ward bishops, apprised of the needs of families within the respective wards, so that none shall go unattended. Visiting teaching figures for last year are heartening insofar as the number of women engaged in the program is concerned, and the number of visits made. There were 75,928 visiting teachers, constituting 41.39 per cent of the membership, who made 3,125,813 visits, or an average of 8.49 per cent to each Latter-day Saint family.

With regard to our activities in co-operating with the Church Welfare Program, may I remind you that stake Relief Society presidents and counselors designated to conduct the Relief Society departments at the bimonthly regional welfare meetings are referred to by the General Church Welfare Committee as "group leaders." The function of these group leaders is to help plan the agendas for the departments, submit them for approval to the executive committee of the regional council, and lead the discussions in the departments. The group leaders in the employment and work director departments have no jurisdiction over the other employment

or work director counselors. The group leader in the presidents' department has no jurisdiction over the other stake Relief Society presidents, except with regard to their assigned responsibilities in the clothing program as outlined in the clothing bulletin. She should not of her own volition initiate programs involving the other presidents, nor should she commit them to any action or program. We further remind you that the Relief Society departments of the bimonthly regional welfare meetings are for the purpose of considering Church Welfare matters only. Other aspects of Relief Society work have no place there.

In addition we appeal to you sisters, when requests are made by persons or groups other than our own for cash or commodity contributions or service from Relief Society, to refer the request to the General Board.

Education Program

The education program is a highly important factor in the growing membership of the Society and in the general success of the regular meetings. Courses of study are well received. The quality of work being done by the 15,065 class leaders is commendable. Only one new course is being introduced—a course in American literature entitled "Meet the New World." This new course is very promising in terms of interest and value for Relief Society members.

Singing Mothers

We are delighted with the growing interest in our Singing Mothers groups. At the close of 1957 there was a total of 2,398 wards and branches with Singing Mothers choruses, with 35,923 singers participating in the choruses.

Just a word of caution to presidents with regard to Singing Mothers choruses. We must safeguard them so they will not become organizations apart from Relief Society. Singers should not be asked to pay Singing Mothers membership dues, and the practice of making collections from the singers for music, flowers, and gifts is discouraged.

Magazine

Generally speaking, an excellent work is being done by stake and ward, mission and branch *Magazine* representatives. The General Board, however, is feeling the need to intensify our efforts if we are to increase our subscriptions in proportion to our increased enrollment. The *Magazine* is essential to the Relief Society program. Its content is indisputably good. It is one thing to publish a high standard *Magazine*, and another thing to distribute it widely to those for whom it is designed. The first is the responsibility of the General Board. The second is yours. At the close of 1957, the subscription list totaled 150,988. This was a very slight increase over the year before, not nearly in proportion to our increase in membership. In 1957 there were sixteen missions and 559 districts and branches listed on the Honor Roll. There were 220 stakes and 1,854 wards. These latter figures reveal that twenty-eight stakes and 517 wards still must strive to obtain subscriptions equal to at least three-fourths of their membership. Presidents, we call upon you to lend full support to the *Magazine* program

for the benefit of your organizations and the sisters of the Church.

Relief Society Building

We are happy to report to you that your Relief Society Building is a point of great interest to visitors coming to Salt Lake City. We feel it is a good missionary for Relief Society. Since the dedication of the building two years ago, there have been approximately 100,000 persons visit the building. The work of the Society is greatly facilitated through the convenient working conditions. We are thankful for the beautiful headquarters building.

A Great Organization

Sisters, we have a great organization; we have a great work to do. To those of us who are entrusted with leadership responsibilities, I say let us approach our callings humbly and prayerfully, with faith, confidence, and devoted effort. Let us be discreet in what we say and do, holding in strictest confidence those things which are confidential in nature. Let us look for the good and the strength in one another. Let us rise above petty slights and hurts, being big as our organization is big. Let us honor and be obedient to the Priesthood. Doing this, the Lord will bless us, and our administrations will be happy and fruitful ones.

May the choice blessings of the Lord be with you all and with the wonderful women who comprise the membership of Relief Society throughout the world, I sincerely pray.

Like a Kernel

Vesta Nickerson Lukei

A poem is like a kernel of wheat
Which needs the fragrant soil, the heat
Of sun, the timeliness of rains
Before the planted seed attains
Completion in the heavy head
Of swaying grain, husk-bonneted.
A poem, wheat-like, grows with time
Into perfection — rhythm, rhyme,
And words slow-winnowed from the store
Of wealth that is the poet's lore.

Prairie Autumn

Bernice Ames

With flaxen heads wind-bent
The range grass subtly smooths to sky
With nothing between to jar the eye;

Wave after wave, unshored,
Until a covey of partridge lifts
A spiral of flight from the grassy drifts,

Or in the blue distance a fringe
Of ears where hidden antelope lay,
Their wheat-rippled motion folded away.

The Right Climate

Vera H. Mayhew

"THIS work meeting is the hardest one we have to plan," Stella Graves said, as she tapped her teeth with the pencil that should have been writing down suggestions. Only no one made any suggestions. The other three women seemed as fresh out of ideas as Stella herself.

"I think we make it harder for ourselves than we need to," Marge Sanders said. "Every month Stella just knocks herself out."

"How do you mean harder? We have a discussion to lead, we have a luncheon to prepare; we have skills to teach. Now, how can you make it harder?" Stella looked at Marge out of snapping black eyes.

"I mean why have a luncheon? The P.T.A. board, the Dental Auxiliary board, and the Handicapped Children's committee all have all-day meetings. We just put a sandwich in our bags, and if we need to work right through we can. I can't go for all these frills."

"Hmmm, you have something there," Stella said, and looked at Melba Chase. "You're in charge. What do you say we try an easier way and see how it works?"

Melba was silent for a minute, as if she hardly knew how to put her thoughts into words. When she did speak her voice was as gentle as her face.

"The work meeting is a little hard to plan because, as Stella mentioned, it has three aims, and they have to be correlated. It is a day for learning, though, like all the other days, and we can fit each of the three aims into that big one, *learning*. We learn better ways to handle our jobs as women, as mothers; we broaden our skills by learning how to do something that we couldn't do before, or at least how to do it better. But the most important thing we have the opportunity to learn, is something of the hearts of people, our sisters. I don't want to preach, but I think that's why we have the luncheon, and somehow I can't feel that a sandwich in a bag from home is very helpful in promoting friendship, especially when the sisters sew mornings and early afternoons."

Marge didn't say anything, and, after a minute, Stella said, "Well, luncheon it is. Now come up with suggestions, please."

Melba smiled, "This week's meeting is planned, and you have a whole month before the next one. If you don't mind, Stella, I'd like you and Marge to change jobs for this month. I'd like Marge to take over the luncheon."

"I try to make it easier for Stella and end up by giving her a complete vacation," Marge said ruefully.

Stella reminded her, "You know I'll help in any way I can."

"I didn't mean for you to do all the work," Melba said, "just plan it. Ask anyone you wish to help."

"Work day for the drones," Marge said, and her tone was not entirely good-natured.

* * * * *

IN spite of her flippant words and small feeling of rebellion, Marge knew she had been given a challenge and she couldn't decide just

what it was that Melba wanted to show her. Does she think I'm lazy or that I don't understand the objectives of the work meeting? she asked herself.

As Marge prepared dinner for her family that night her mind was filled with menus that might work for the Relief Society luncheon, and with the names of women she might ask to help. There was Nola Gardner, but everyone thought of her when there was anything to do and, in spite of her five children, Nola was always willing to help. I won't ask her, Marge thought, I'll meet this challenge all the way and get a whole committee that has never helped before. Sounds big, but how do I go about it?

She found herself looking at the women in the ward with different eyes. At Sunday School, when the roll came to her to sign, she glanced at all the names already written there. Now which of these women has a talent I don't know about, and how will I find out about them? she mused.

The first answer to her problem came the next day when she went teaching with Nola Gardner, because Nola's regular companion was out of town.

They walked up the path to the front door of a small house. A wide flower bed bordered the path, and the house was almost covered with flowering shrubs.

"Sister Furness really has a 'green thumb,'" Nola remarked. "Every time we come teaching, her garden looks like this."

"I don't believe I know her," Marge said.

"She has never come to Relief Society. We got her name from the ward clerk. She seems willing enough to have us come, but she just isn't interested in anything."

"She is interested in gardening, evidently," Marge said.

The small brown-skinned woman, with work-stained hands, who answered their knock greeted them pleasantly enough, but, as Nola had said, she had hardly a word to say.

Marge cast about in her mind for a way to begin the conversation, looking about the room for a clue to Sister Furness' interests. On a low table by the fireplace was one of the most beautiful flower arrangements Marge had ever seen.

"You certainly are artistic, Sister Furness," she said. "Your garden is beautiful, but the way you have brought the beauty inside is even more wonderful."

Sister Furness glowed with pleasure. "There're not many to see my flowers," she said, "but I have to have them outside and inside. That's about all I have left." She caught her lip as if she had revealed too much.

"I've been asked to supervise the luncheon at Relief Society next work meeting. If you'd decorate the tables, I'm sure it would be the most beautiful luncheon we have ever had," Marge said.

"I'd like to, but I don't know how I'd get my flowers to the Church," Sister Furness said, her voice uncertain. "You see I . . . I don't have a car any more."

"I'll come and get you. About 9:30 the second Tuesday morning."

Sister Furness seemed to be trying to find another excuse. Then she answered Marge's waiting smile with one of her own and said firmly, "I'll be ready."

After that it seemed to Marge almost as if she were led to people who had a special talent and would be glad to use it for Relief Society.

Only a day or two after her visit to Sister Furness, she stood at the check counter of the supermarket behind a woman she had seen at Relief Society a few times.

"You go ahead, Sister Sanders," the woman said. "I have such a full basket, I'd keep you waiting a long time."

"Why thank you, that's very kind," Marge said. "It does look as if you're one of the market's best customers."

"It isn't always this way. I'm making baked beans for the cub pack meeting. This isn't beans," she laughed. "It's all that goes with it."

"Is it something special, the recipe, I mean?"

"I don't know whether it's special. It's one my great-grandmother used, and my husband thinks it's wonderful. He's pack master and asked me to do this."

"Now you've given me an idea. I've promised to take care of the next work meeting luncheon. Maybe you'd make your bean dish and part with the recipe so that some of us could help you."

"Well . . . I didn't mean to put myself forward. But if you really want me to, I'll be happy to make enough for the crowd. I can do it in my electric roaster."

She seemed oddly pleased to be asked, Marge thought as she picked up her bag of groceries and said, "I'll get in touch with you." Then she couldn't remember the woman's name. I'll have to watch out for her and ask someone, she thought. I wonder how it is that I know so few people. I've lived in the ward three years and if it hadn't been for my school friendship with Stella Graves, I probably wouldn't know anyone.

That was a disturbing thought. It suggested that she was just sort of skimming the surface of life. I'm plenty busy, she thought. I go every place I'm supposed to and do everything I'm asked. Do I just care about activity and not about people? Is that what Melba wanted to show me?

She began to pay more attention to people in the ward. As the deacons went down the aisles on Sunday she tried to place each boy with the proper parents. She worked hard at remembering names.

ON the morning of work meeting Marge was amazed at the armloads of things Sister Furness carried out to the car. She had expected a box or basket of flowers but not so many things.

"I didn't know whether you had tablecloths, so I brought my own," Sister Furness said.

"We usually cover the tables with white paper that can be rolled up and thrown away," Marge answered.

"I'll use mine. I chose the ones that match the flowers."

Marge didn't know what to answer. Sister Furness talked as if she had unlimited tablecloths, and her shy manner and small house didn't indicate that sort of woman.

Later, as Marge helped put up tables and cover them, she learned a little about the small, shy woman.

"I used to entertain a great deal when my husband was living," Sister Furness said. "We had collap-

(*Continued on page 782*)

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1, and November 15, 1898

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

GENERAL RELIEF SOCIETY CONFERENCE: President Zina D. H. Young spoke a few words of cheer and comfort to the sisters and bore a strong testimony of the truth of the Latter-day work. . . . She spoke further upon humility and overcoming by the power of the testimony of the truth until we shall be able to sing the song of the redeemed. . . . President Jane S. Richards urged the sisters to be faithful in attending their meetings. . . . Advised the sisters to hold their meetings at the time appointed, the angels might be there waiting. Counselor B. W. Smith referred to the bounteous harvest and the great need of laying up grain. . . . She urged the sisters to teach purity, truthfulness, virtue, and industry, don't go outside of your income, don't go into debt. . . .

—E. B. Wells, Sec.

POLITICS AND WOMEN: Current politics affect the lives and homes of women at various points. . . . However closely a woman may entrench herself in her home and proclaim her indifference to politics, the burdens, penalties, and results of politics will in some way find her out. Law and government are politics crystallized into power. The quality of city and state laws and the character of national policy are determined by the elections and the men elected. . . .

—Selected

AUTUMN

What we prize so quickly fades,
All we love must someday die,
Even thou must leave us soon,
And soar above yon azure sky,
There summertime with garlands fair
A crown will make which thou shalt wear.

—Nina Winslow Eckart

THE CASTLE MOUNTAINS (UTAH): Up the mountain, through the canyons, down into the valleys, always failing to find the best road. . . . Here we are on the buckboard slats, so well and aptly named, as we are thoroughly bumped in riding over the many undulations. . . . These are the Castle Mountains! This beautiful chain now full in view challenges our admiration. . . . The mountains are appropriately named, for they indeed resemble castles. . . . Golden shadows of light reflect below them showing off their grand designs. . . . In meditation we gaze on these vast and wonderful piles of rocks and their solemn silence guards well their secrets of long ago. . . .

—Lydia D. Alder

THE DESTINY OF WOMEN: Woman's hour has struck — there is no denying that truth. It is everywhere apparent, and the time is hastening on when the women of this intermountain region will be able to prove the great intellectual and moral as well as spiritual strength that has come to them through the forces operating in their behalf to fulfill the prophecies that have been made in years gone by with regard to this chosen land.

—Editorial

Woman's Sphere

Ramona W. Cannon

MISS BERTHA ADKINS of Washington, D. C., was recently appointed Under Secretary of Education, Health, and Welfare, by President Eisenhower; and Mrs. Barbara Bates Gunderson of Rapid City, South Dakota, was appointed to the three-member Civil Service Commission. President Eisenhower has appointed more than one hundred women to important official positions since he took office.

HELEN HINCKLEY JONES, a contributor to *The Relief Society Magazine*, has written, in cooperation with Najmeh Najafi, *Reveille for a Persian Village*. This book, a sequel to *Persia Is My Heart*, has been highly praised by many critics and has been called "as moving an account as one can find in literature of Asia's villages."

DR. IDA B. ALSETH, newspaperwoman from Lake Preston, South Dakota, spent last year in an American school for girls in Istanbul, Turkey. She reports that the people are very progressive and most friendly to Americans, opening their homes to them freely and showing eagerness to learn of all things American.

MRS. MARY BOOTS MANN, Louisville, Kentucky, and Mrs. Evelyn Boots Madsen, Yokum, Texas, twins, born in November 1858, will celebrate their one hundredth birthdays together in Louisville this November.

MISS EDITH HAMILTON, famed American classical scholar, has made ancient Greece come alive with the utmost fascination to modern Americans through her books, *The Greek Way* and *Echoes of Greece*. In August 1958, in an old Greek theater, Miss Hamilton, now 90, was ceremoniously made an honorary citizen of Athens. Deeply touched, she referred to Greece as the mother of beauty and of thought —and, most important, the mother of freedom.

MRS. AGNES KLEIN is Vice-President of the Grolier Society, the largest publishers of reference books in the world. In 1936, Mrs. Klein's husband died, and in order to support her children, she began selling books from door to door. From this self-employment, she gradually worked her way up to her present position of executive responsibility.

EDITORIAL

VOL. 45 NOVEMBER 1958 NO. 11

Accepting a Call to Service

"SISTER Jones, we are in need of a ..... in our Relief Society, and we would like very much to have you accept this position. The bishop (stake president) has given us permission to ask you."

Only one who has experienced such a request knows what the feelings of that sister may be. She may think, "Oh, I could never do that," or "That will mean an awful lot of work," or "That is the very office I have tried to avoid all these years," or "Someone else could do it much better." Any one of these feelings may struggle for expression; but the one who is called to a position need voice only one reply, "I will do the best I can and will be happy to try to fill the position satisfactorily."

Basic to this attitude of a Relief Society member is the exercise of faith. First there is the knowledge that the call for her to serve in this particular position came from the Lord through the proper channels. One is not called to serve the individual who requests the service in behalf of Relief Society, one is called to serve the Lord in assisting to accomplish the work given to the Relief Society to do. In view of this consideration alone, any Latter-day Saint woman would consider a request seriously and prayerfully before declining to serve.

The impulse to decline a calling because of inability, in one's own estimation, to fill the calling as well as another sister, calls for the further exercise of faith. When one humbly accepts a position, she relies on the inspired words of Nephi, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them" (I Nephi 3:7).

So far one has accepted the call to serve based on faith that the call has come from the Lord and that he will inspire, enlighten, and support one in the fulfillment of the call. But, as the weeks pass, one realizes the growth that is taking place in oneself — the increase in knowledge and overcoming of personal weaknesses. Then there is borne in upon the soul the truth that the Lord is Father of us all. He knows what each one of his spiritual children needs for development and perfection. As one is humble and teachable, accepting of opportunities to serve, doing the will of those placed over one in authority, one becomes a partaker of the further words of Nephi, "he that is righteous is favored of God" (I Nephi 17:35).

Instead of considering the work one is doing as alone helping the Lord, one awakens to the conviction that through fulfilling the service, one is being favored with the opportunity to grow, develop, and improve oneself. Instead of a

spiritual shrinking through inactivity, the spirit enlarges. Through association with the sisters in the ward and stake, understanding and tenderness for them increase, realizing the truth of the words of the Prophet Joseph Smith to Relief Society. "You must enlarge your souls towards each other, if you would do like Jesus, and carry your fellow-creatures to Abraham's bosom" (*D. H. C.* IV:606).

No matter how zealous one may be in serving the Lord, one remains in debt to him. As one increases in service and faithfulness, so much the more does the Lord shower blessings on the righteous, hearing and answering prayers, and leading one along the path of eternal life. The words of Benjamin are burned into one's heart: "He [the Lord] doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever (Mosiah 2:24).

—M. C. S.

Thanksgiving

Mabel Law Atkinson

There is assurance
In a head bowed low
And worn hands folded
In a pattern old hands know
Before a table
Spread with simple fare—
There is assurance
In a grateful prayer.

The Auditing

(Triple Cinquain)

Maryhale Woolsey

Sometimes
The child I was
Calls past the years to ask
The fate of dreams a child heart dreamed
For me.

Would eyes
Child-wide and clear
Show disbelief and hurt
And see in change, betrayal of
A trust?

Or would
A child's pure faith
See through, and recognize
The altered shapes of dreams that came
To pass?

Footsteps

Annie M. Ellsworth

God made the mountains and the trees,
The rippling waters, cooling breeze;
The scented flowers, every kind,
Each blade of grass and climbing vine.

He frames the clouds and sends the rain
The ripened fruit and golden grain.
Designs the deserts, rolling seas;
The far-flung forests, sun-kissed leaves.

He makes the sunsets in the west,
The blue horizons, mountain crest;
The fertile valleys, purple hills,
The rosy summers, dancing rills.

In every clime, and every land,
One sees the touch of the Master's hand.

Notes TO THE FIELD

Christmas Gifts for Relief Society Women

SPECIAL Relief Society gifts for the women on your Christmas list are available at the office of the General Board of Relief Society, 76 North Main Street, Salt Lake City 11, Utah. Included are the following items, any one of which would make an appropriate and treasured Christmas remembrance:

THE RELIEF SOCIETY BUILDING SOUVENIR PLATE

A ten-inch plate made of exquisite Staffordshire china, with a border design of golden wheat, centered by the official Relief Society seal, with its motto "Charity Never Faileth." Portraits of the nine General Presidents of Relief Society circle the plate around the central motif—a lovely picture in full color of the Relief Society Building. Price $3.50, including postage.

"WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS?"

A beautifully illustrated book by President J. Reuben Clark, Jr., containing six chapters which narrate the journey of Jesus from Nazareth to Jerusalem, the temple sacrifices on the day of the Passover, and the appearance of Jesus in the temple. This scholarly volume is written with great precision and beauty of language, and authoritative interpretation. The paper is of excellent quality, and the book is bound in dark blue fabricoid, with gold lettering of the title. Price $2, including postage.

PICTURES OF THE RELIEF SOCIETY BUILDING

Black and white glossy prints:

16" x 20"	$3.00
14" x 11"	1.75
8" x 10"	1.00

Erratum

Ward and Branch Organizations Listed in Annual Report
August 1958, page 528

Attention is called to the correct figures for this report:

	1957	1956	Increase
Ward and Branch Organizations (Total)	4,133	3,938	195
In Stakes	2,371	2,281	90
In Missions	1,762	1,657	105

Danger—Curve Ahead

ON every lifetime pathway, there are dangerous curves ahead. There are unknown problems and sorrows to be encountered, and there are wayside perils where a wise decision must be based upon a pattern of thought and action firmly developed in each traveler.

The road of life is in truth a journey where the present vision may be clouded occasionally, and one must face the future with faith in the signs and directions which have been given for guidance.

Knowing the destination of our journey and the steadfast promise of eternal life in companionship with our loved ones in the light of the Savior's kingdom, then the curves on the earthly pathway may be traveled with spiritual composure and with the security of a known and charted direction.

It is a blessing to us and a manifestation of the Father's concern for his children that he has given us a plan of life in which each facet of the eternal design is patterned for the direction and growth of the earth traveler from childhood to the farewell years. Though the particular manifestation of each curve on the pathway cannot be discerned in advance, still the ways of guidance are given, and life thereby becomes not a temporary path beset with darkness, but rather an illuminated journey toward an everlasting destination.

It is a moment of sacred import when parents bring a child before the Priesthood in fast meeting to be given a name and a father's blessing, for this is the beginning of earthly guidance and spiritual security within the gospel plan. The receiving of a name and a blessing is the first step, and as the child grows, his awakening mind and spirit are tenderly cherished by parents and teachers. The child learns to love his Sunday School class, his Primary activities, and he comes to the time of baptism with his pattern of life directed towards a wise and rewarding solution of his problems. He then goes forward in the family pattern and in the auxiliary organizations guided by the gospel and given courage and conviction to face all the dangerous curves that lie ahead in his life.

Thus the gospel is like an illumination, a glorious light which reveals the pathway through each succeeding phase of life, and eventually carries the traveler to the end of the earth journey, not in sorrow and regret, but with a joyful certainty of his direction and his destination.

Festive Foods for Fun and Fancy

Maren E. Hardy

THE holiday season is swiftly upon us, and it goes just as quickly, leaving memories of happy times with family and friends. A special touch to your holiday menus lends the unmistakable air of festivity. Whether it is making spiced cider for the fireside group or creating a light fruit cake for the aesthetic effect at your Christmas buffet, you will enjoy trying something different.

Light Fruit Cake

1 lb. butter
1 dozen eggs
2 c. sugar
4 c. flour
1 tsp. baking powder
grated rind and juice of 1 lemon
1 lb. Brazil nuts halved
2 lbs. white raisins
1 lb. candied cherries
1 lb. candied pineapple in three colors
1 lb. peel (citron or orange)
few drops of cinnamon oil.

Cut pineapple slices in eighths, dice peel, leave cherries whole and mix with ¼ of flour. Mix butter and sugar. Add egg yolks then lemon juice and rind. Add remainder of flour sifted with baking powder. Add cinnamon oil, nuts, and fruits. Beat the egg whites and add last. Have four pans ready, lined with greased waxed paper. Fill with batter and decorate before baking with whole pecans, cherries, and pineapple saved out from batter. Bake at 300 degrees for 2 hours. Cool on cake racks.

Texas Date Cake has the reputation of being that favorite fruit cake. Wrap a loaf and tie with a red ribbon for a special gift. Do the same with Cranberry Bread.

Texas Date Cake

¼ lb. plain candied pineapple cut in small wedges
¼ lb. candied cherries halved
1 lb. whole shelled pecans
1 lb. dates cut in fourths
1 c. sugar
1 c. flour
4 eggs
2 tsp. baking powder
1 tsp. vanilla

Beat eggs. Sift flour, sugar, and baking powder together. Pour over cut fruit and nuts. Run hands through mixture until fruit is coated. Add beaten eggs. Pack into greased tube pan or 3 half-size loaf tins. The batter is stiff so pack well into corners. Bake 1 hour at 300 degrees.

Cranberry Bread

1 c. sugar
1 egg
2 c. flour
1 tsp. soda
½ tsp. baking powder
½ tsp. salt
½ c. orange juice
2 tbsp. water
2 tbsp. melted butter
½ c. cranberries (cut in half)
½ c. coarsely chopped nuts

Beat egg and add sugar. Add sifted flour, soda, baking powder, and salt. Add orange juice and water, then melted butter. Add cranberries and nuts. Bake I hour and 10 minutes at 325 degrees. Cool on racks. Wrap in foil and store in refrigerator. Makes 2 half-size loaves.

Better Than Butter

1 lb. soft butter (must be butter)
1 egg
1 c. whipping cream

Whip in mixmaster adding cream gradually. Use as a spread on fruit and nut breads. Store in refrigerator.

* * * * *

Carrot Pudding is a perennial favorite. Here is a tried and true formula.

Steamed Carrot Pudding

1 c. raw carrots grated
1 c. raw potato grated
½ c. raisins
½ c. dates
2 tbsp. melted butter
¾ c. brown sugar
¾ c. white flour
½ c. whole-wheat flour
1 tsp. cinnamon
1 tsp. nutmeg
1 tsp. cloves
1 tsp. salt
1 tsp. soda

Grind raisins and dates together. Combine all ingredients and mix thoroughly. Turn into buttered casserole or can. Place in pan containing a little water. Cover pan and steam one hour or until done.

Angel Sauce

¼ c. butter
2 c. powdered sugar
¼ tsp. nutmeg
3 tbsp. boiling water
1 unbeaten egg white
½ c. heavy cream whipped
flavoring

Put butter, sugar, and nutmeg in a bowl and add the boiling water. Mix and add egg white. Beat until creamy and fluffy. Fold in whipped cream and flavor to taste. Refrigerate until served.

Your holiday salad should be something special. Try these for color.

Cranberry Mold

1 can whole cranberry sauce
2 small oranges, ground
1 pkg. lemon jello
1 c. boiling water
¼ tsp. salt

Dissolve jello and salt in boiling water. Add cranberry and oranges. Fill large or individual oiled molds half full and chill until set.

Second Mixture:

2 three-ounce pkgs. Philadelphia cream cheese
1 c. mayonnaise
1 No. 2 can crushed pineapple
24 marshmallows, cut small
1 c. cream whipped

Cream cheese well and add mayonnaise, pineapple, and marshmallows. Fold in cream. Finish filling molds.

Lime Jewel Salad

2 pkgs. lime jello
2 pkgs. lemon jello
4 c. boiling water
2 c. cold water
juice of 1 lemon
2 No. 2 cans crushed pineapple (drained juice of pineapple and water to make 1 cup)
2 to 3 cucumbers, finely chopped
seeds of 1 pomegranate (optional)
1 c. whole pecans

Dissolve jello in hot water. Add cold water and pineapple juice, lemon juice, and pineapple. When chilled to thickening stage, add cucumber, pomegranate seeds and nuts. Mold in an extra large ring mold that serves 16 or in two smaller ring molds. Unmold on bed of water cress and serve with sour cream dressing.

Sour Cream Dressing

⅓ c. sugar
4 tsp. corn starch
½ c. water
juice of ½ lemon
½ tsp. grated lemon peel
½ pt. sour cream

Combine sugar and corn starch and add water and cook over heat, stirring constantly. When thickened, add lemon juice and peel, then cool. Fold desired amount into sour cream.

The center attraction of many an open house is a good punch. These hot beverages will hit the spot on a cold evening.

Hot Cranberry Punch

3 1 pt. bottles cranberry juice
2 c. water
1 c. sugar
4 sticks cinnamon
12 whole cloves
⅓ c. lemon juice
½ c. orange juice

Combine cranberry juice, water, and sugar. Stir to dissolve sugar and heat to boiling point. Tie spices in a gauze bag and add cranberry juice. Simmer 20 minutes and then remove spice bag. Just before serving add fruit juices. Serve hot. Makes 18 servings.

Williamsburg Spiced Cider

4 c. sweet cider or apple juice
1 tsp. whole allspice
8 whole cloves
1 stick cinnamon
juice and rind of 1 lemon

Heat to boiling. Then simmer 30 minutes. Strain and reheat.

Surprise your guests with something completely new. The Chevy Chase Ward Relief Society of the Washington (D. C.) Stake featured Fruit Compote at the closing social last spring. It was beautiful in a crystal punch bowl and only the complement of a simple nut bread was needed to make up a delicious and different refreshment.

Fruit Compote

1 pkg. frozen raspberries
1 pkg. frozen peaches
1 pkg. frozen blueberries
1 c. frozen pineapple chunks
1 pt. lemon ice (not milk) sherbet

Slightly thaw fruit — but not completely. Fold in sherbet quickly just before serving. Serve in punch cups and eat with a spoon.

You Can Sew IX.—Fitted Facings

Jean R. Jennings

EVERYONE who sews sooner or later encounters the need to know how to make facings. More often than not it comes sooner than you would expect, since a large majority of clothes have some part that is finished with a facing.

A facing is primarily a method of finishing an edge. There are other types of edge finishes, but facings also support the shape so they are used most frequently. When done properly, they do not show and always lie perfectly flat.

This lesson will concern itself with fitted facings rather than those cut on the bias. Fitted facings are most frequently used and are cut to match the garment in both shape and grain. Every fitted facing should be cut on the same grain line as the piece it faces and should be accurately cut to the same shape. For a completely satisfactory facing there should be no deviation from this rule. Fitted facings are invaluable for finishing such sections as collars, cuffs, neck edges, shaped pockets, and lapels.

Fitted facings can be cut from the garment pattern unless the garment is refitted or the edges to be faced are revised after the garment has been put together. In this case the facing should be cut following the garment itself. However, facing patterns are generally furnished when a commercial pattern is used.

By cutting the facing from the dress itself, it is possible to reduce the bulk caused by darts and seam lines, especially if the facing extends only a short distance from the edge. Shoulder seams in facings for necklines and side seams in facings for lower edges of jackets should be retained. It is important to remember that these seams must be joined in both the facing and the dress and then pressed open before the facing is applied.

Pin the facing to the section to be faced with right sides together. Be sure it lies flat and fits exactly. Pin in place, matching seams carefully. Baste and then stitch. Clip seams at all inside corners and inside curves and notch the seams of outside curves such as scallops and curved collars. At points or corners of collars and cuffs or pockets, be sure to trim off all excess seam allowance, in order to avoid bulk when facing is turned back.

Facings should never show from the right side, so be careful to roll the seam back a little and baste carefully.

Seam allowances on sections that are faced should be trimmed with one edge narrower than the other or staggered so that they do not fall together, thus avoiding a ridge. The seam allowance of the facing is usually cut a bit narrower than that of the garment. If an interfacing is used, its seam allowance is entirely cut away.

On edges where stitching on the inside will not be seen, turn the facing to the wrong side and stitch through the facing and the two seam allowances very near the seam line. This makes the edge less likely to stretch and prevents the facing

from turning out to the right side.

The free edges of facings are usually finished in two ways: by stitching near the raw edge and pinking, or by turning under the raw edge and edge stitching. The method used depends on the weight and firmness of the fabric. No ridge should show through. Slip stitch or tack very lightly to the garment.

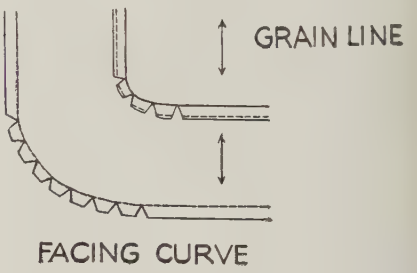
Faced slits are frequently used to provide openings for garments in which both the center front and back of the blouse are cut on the fold. This is called a faced placket and is sometimes used on sleeves and full gathered skirts.

A facing for a slit or placket on a blouse usually extends to form the front neckline facing. Since the opening is cut after the slit is faced, this construction is one of the first things to be done on the dress and precedes the first fitting. The facing should be cut to extend beyond the bottom of the slit as far as the width of the facing on either side of the slit.

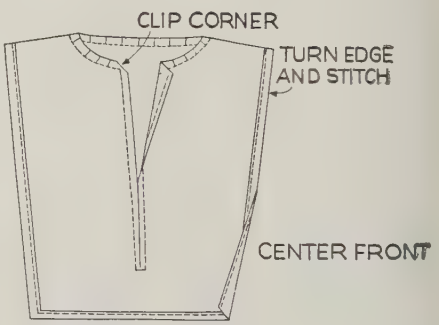
To apply, place the center line of the fitted facing to the center line of the garment, which has been marked with a basting the length of the planned opening. With the right sides together, pin the facing in place and baste.

Stitch from the garment side $\frac{1}{8}$ to $\frac{1}{4}$ inch from the center line, using small machine stitches. Closely woven fabrics can be stitched closer to the center line than loosely woven ones. Curve in slightly when approaching the point and at the end of the slit turn and take one stitch over and return along the other side of the center line. In this way, room is allowed to cut down to the bottom of the slit without cutting the stitches. On loosely woven fabrics reinforce the end of the slit without cutting the end of the slit with a second stitch over the first.

Turn the facing to the inside and finish as instructed above.



FACING CURVE



FACED SLASH PLACKET

JOINING BIAS STRIPS

"Not to the Swift"

Chapter 5

Deone R. Sutherland

Synopsis: Julie Markham and her widowed mother lived in Chicago, where Julie was studying music. When her work at the music school was finished, Julie was offered a scholarship in New York City. However, she gave up the scholarship and married Professor Craig Carlson, a teacher at the school. They went West for their temple marriage and Craig began teaching in a small college. In the fall Julie found that she was expecting a child.

CRAIG'S and Julie's baby was born in April. Julie told Craig that this beautiful time of the year was the perfect season for babies. The winter had passed quickly. Julie had continued singing with the ward choir and the Singing Mothers because she could sit in the back rows and not feel too conspicuous. But she didn't have time to feel lonely that winter. There began to be frequent visits to the house from Craig's students. Finally Craig and Julie decided on definite nights twice a month for the students to come. They also joined a social group composed of the faculty from the music department that met once a month.

Craig made final arrangements with his mother to buy his grandmother's house.

"We really have a home," Julie said happily when everything was taken care of at the bank.

Craig looked contentedly about the living room. "A home that's not only lovely, but has a definite character," Craig said pompously, trying to tease Julie a little.

"No, seriously, this house does have a feeling, Craig, a kind of continuing-on feeling. I mean, no matter how much we've decorated or changed things, there's still a feeling of the families of the past and the families of the future in this house." Julie drew the drapes slowly, for it was time to turn on the lamps. "I know I'm being silly and imaginative, but sometimes I have a feeling that I've known your grandmother. Of course, it's just from the things you've said, but there's a gentle, loving feeling about the house."

Craig put his hand on Julie's and stopped her from closing the drapes. For a moment they did not turn on the lights. The white snowy night outside gleamed palely through the window.

"She was a gentle, loving woman, Julie, like you. The house was waiting for you."

They finished two more bedrooms upstairs during that winter, one for the baby and one for Julie's mother.

"If she will only come," Julie sighed. She had written asking her mother to come to stay with her after the baby was born. Her mother had written that she would try, but could make no promises.

The first of the recitals of graduate students began in April, and Craig had to attend many of them.

"You must come, too," Craig told her. "I would be too worried about you at home." But much as Julie enjoyed the music, the evenings began to be too tiring for her.

"I'm really better off at home,"

Julie told him. "I can call Sister Baer or any of our neighbors."

"I'll have Sister Baer come over and sit with you," Craig said worriedly one evening, but Julie laughed.

"I really don't need a sitter. I'll be all right. Besides, you're only gone two hours or less." Julie kissed him goodbye and leaned back on the sofa until the front door closed. She should catch up on her ironing. There were only those few things from this morning's washing, but she had rested most of the afternoon, so she had left them. She got up heavily from the sofa and avoided the mirror in the hall. She set up the ironing board in the kitchen and attached the iron. She carried the clothes in from the back porch. They would take only twenty minutes or so. There was a catch in her back again. She got the stool and sat down. It must be her weight that was making her back ache so unexpectedly tonight. Unless this was the time for the baby. Her heart began to pound. Craig had just left. She began to iron. She would watch the clock. Maybe those aches were coming regularly. They were.

JULIE finished the ironing and put everything away. She walked slowly through the house. Everything was in order. She hated to leave the house, even for a few days. "Please let everything go all right," she whispered. She brought her suitcase and coat down to the front hall. Everything was ready. Well, she would phone Dr. Carter and alert him. "I'll call the hospital," Dr. Carter assured her. "You come right on in. Tell Craig not to drive too fast; there isn't that much of a rush, but you can leave now. They'll call me when you get to the hospital."

Julie put the receiver back on the hook. Craig had been gone a little over an hour. She hated to call. She waited another fifteen minutes. Then she dialed the number and listened to the lonely, unanswered rings at the other end. There would be no one in the box office, but surely someone would hear the call, would come out of the music hall and walk across the echoing foyer to stop the shrilling rings of the phone.

It was not going to be answered. She would have to hang up and then what? "Hello, hello!" It was Craig's voice. Julie felt weak with relief. "Craig, darling, I'm sorry to disturb you, but. . . ."

"I'll be right home. Will you be all right until I get there?"

Julie reassured him. She was perfectly all right now that she had heard his voice. She knew he would be there in plenty of time. She leaned back to wait. Everything was all right.

The ride to the hospital in the sparkling April evening began a series of sharp and wonderful memories for Craig and Julie. Their baby boy was born shortly after midnight. Drowsily Julie told Craig how beautiful he was, and Craig told Julie that there was no baby to compare with this one.

Julie fell asleep holding Craig's hand. She awoke the next morning to the bustle of a hospital day and the miracle of a new baby.

Craig's mother came over every day to help her after she came home from the hospital. And Craig was

more competent than she had ever thought possible. The hurt because her mother had not come subsided with the wonder of the baby. There was nothing in the whole world to compare with this.

It was harder after Craig's mother no longer helped her. Craig was very busy at school because of the rush at commencement time. Julie worked on a schedule to try to keep up with the housework, but baby Ralph Craig Carlson was oblivious to Julie's plans. As the months passed she wheeled him from room to room so she could straighten the house and keep him happy at the same time.

She paused at the piano. "I spend more time dusting this piano than I do playing it," she announced ruefully to the round-eyed chubby Ralph. He looked back at her complacently and swung a dimpled hand in the air. She paused to watch him kick steadily out of his light blanket. Oh, there was no doubt, he was the smartest baby. . . .

JULY and August were hot, and the baby was fretful. "It's not his fault," Julie defended him. "He's just copying his mother."

Craig was teaching summer school, and with another baby due next March, Julie hated to get up in the mornings. By October the nausea was a thing of the past, and Julie was singing occasionally again. She liked the winter here. Of course, it was drier in the West, but the best thing about the snow was its wonderful cleanness. How it sparkled on the hillsides and in the gardens.

Julie sang at stake conference, her eyes resting briefly on Craig's mother smiling at baby Ralph on her knees while Daddy played and Mama sang. She had such joy to sing about now. And the new baby they were expecting. Oh, how they would love him.

The speaker was commenting on her singing, and now he was referring to her as a beautiful young mother. Julie had reclaimed Ralph, and he had gone to sleep against her shoulder. Yes, she loved singing, but this calling was greater than any other. If she could only make her own mother see.

After conference, Miss Hightowers stopped her. Oh, yes, surely Julie remembered her. She had once taught Craig. Yes, she taught the fifth grade. Miss Hightowers wondered if it would be possible for Julie to come to the school. She would like her to sing in her class, Thursday or Friday afternoon would be fine, though Friday would be better. "Children should hear good music when possible."

Sing to fifth graders! Julie had graciously agreed, but surely a roomful of squirming children. . . . What had her mother said, "They'll expect you to perform at impossible places for no reward, not even appreciation. . . ." She would ask Craig about this. Why, it wasn't even a school in the town, but one further out than they were. She could telephone and say she couldn't do it. That Miss Hightowers was definitely eccentric; look at the way she dressed—those long skirts and that old-fashioned hair style that hadn't been changed for how long?

Craig smiled when Julie told him about the invitation. "Yes, she is a little different, but don't underestimate her. She's a real teacher. Mother can tend Ralph; she's always

looking for an excuse to come see him. I'd accept if I were you, Julie."

JULIE drove the station wagon carefully through the snowy streets. The chains were on, but still it was slippery going, and it was a little frightening going up these hills. There was the school now, an old red brick building, square and ugly. She parked the car and picked up her music. Miss Hightowers had offered to accompany her on the piano, if necessary. Well, it would be necessary, she imagined, though what to sing was a real problem. Something light or semi-popular, she supposed. Something for children. She climbed the dark stairs, smelling the odor of snowsuits and damp rubber boots. It was a small country school; rooms five and six were upstairs. The door was open, and Julie caught sight of Miss Hightowers' wispy hair. She had evidently been reading and now had paused. She was seated in a straight-backed chair by the window. In a moment she began to read again. Julie had regained her breath after climbing the stairs, but now she must remove her boots and wraps. Anyway, Miss Hightowers surely had good control over her room. There was no noise except the rumbling sound of Miss Hightowers' voice. What was she reading to those children? Something from *Manfred*.

Mont Blanc is the monarch of mountains;
They crowned him long ago
On a throne of rocks, in a robe of clouds,
With a diadem of snow. . . .

The voice paused and again there was no sound. Miss Hightowers was watching the snow outside the window. Finally a boy's voice asked, "Did somebody write those words, Miss Hightowers?"

The teacher's eyes turned to the seat, to the boy, to the question. "Yes, someone named Lord Byron."

Now Miss Hightowers was not reading. She leaned her head against the chair and finally her rich deep voice began again:

The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rock behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.

Julie leaned against the coat rack in the hall.

"Say it again, Miss Hightowers, one more time," a child suggested.

Julie closed her eyes. Could she do anything for these children that would be comparable to this? Again a long pause and then a boy's voice. "Where can you find that to read, Miss Hightowers?"

"In the Shakespeare book on my desk," the teacher answered. "I'll find you the place after class if you really want to see it."

Now, she was quoting something by William Blake. No wonder Craig appreciated poetry now. He had had a teacher like this. It was past time for Julie to be there. She waited a moment and then came in the door. Miss Hightowers looked up at her vaguely for a moment, then smoothed at her wispy hair and came forward. But this time Julie saw the dark intelligent eyes behind the glasses, the long line of her forehead and the firm chin. This woman would know exactly

what anyone could really do, Julie felt. Julie took her hand briefly.

Miss Hightowers said only, "Mrs. Carlson has come to sing to us for awhile this afternoon."

JULIE felt her hands moisten. She was facing a group of fifth graders, and she was as frightened as she had ever been in her life.

"Would you like the piano?" But Julie scarcely glanced at the brown wooden upright in the corner. "No, it isn't necessary, Miss Hightowers," and she smiled and relaxed and began to sing. Her music lay unopened on the desk.

Afterwards, she was never sure just how she had decided the songs. Greig's "I Love Thee," Dvorak's "Songs My Mother Taught Me," Mendelssohn's "On Wings of Song" —she sang to those listening children, children who listened because their teacher had led them to listen.

Julie thought about Miss Hightowers. Perhaps such moments were possible with students because Miss Hightowers respected their ability to listen and appreciate. She gave them each that gift, that dignity.

After school as she passed many children sliding and snowballing down the hill and heard their laughter and shouts to each other as she drove home, she wondered if she could have imagined the experience as being something more than it was.

She was still puzzling over the afternoon when Craig helped her with the dishes. He laughed a little when she tried to tell him about the afternoon and how hard she had tried to sing her very best.

"Yes," he smiled, "that's Miss Hightowers, she brings out that urge to do your best. To do something better than she's ever heard before. She always assumed I'd go on to college, do graduate work. She implied I had a certain talent for music. So, of course, I did. You couldn't disappoint her. But it wasn't simply music. Every individual endeavor was worthwhile, if you know what I mean. . . ."

Julie nodded her head slowly. "Yes, I think I see what you mean. I mean I felt it with her somehow. . . ." Then Julie laughed. "Mother would say that it's too bad such a woman is buried out here in the country."

"Why?" Craig asked seriously, but the telephone was ringing in the hall. Craig dashed to get it before it awakened the baby.

Julie folded the dish towels over the rack. Craig was calling her from the hall. She met him at the door.

"Hurry, Julie, it's long distance. Now, don't get excited. It's person to person. . . ."

He made her sit in the chair, and after she had assured the operator that she was *Mrs.* Craig Carlson, her mother's voice came over the phone.

"Julie, Julie, dear. It's Mother. Are you feeling well?"

Julie assured her everything was fine; she was in the best of health. "Julie, Mr. Thayer says I'm going to be able to have two weeks off. No, not in March, I'm sorry to say. That's a terrible month with taxes and all. I'm flying out next week. Julie, can you hear me?"

"Oh, Mother, that's wonderful. We'll meet you; just give me the plane and the time you're leaving. What time should you arrive?"

After she hung up the phone, Craig was there to lean against. He put his finger against her lips.

"I'll help houseclean every afternoon the rest of the week and all day on Saturday. I'll postpone my private lessons because this is a real emergency. . . ."

He was teasing her, but he knew how she felt. She didn't deserve such a perfect husband. Her mother would be seeing Ralph for the first time. Everything would have to go perfectly, for her mother was coming at last, and she would see how wonderful everything was.

(To be concluded)

Olive Rhoades Westenschow Enjoys Handwork Hobbies

MRS. Olive Westenschow, Salt Lake City, Utah, has crocheted doilies, tablecloths, vanity sets, and many other articles of exquisite workmanship, including a lovely bedspread. She specializes in making edgings of beautiful and unusual designs for pillowslips, dresser scarves, and other articles for household use and decoration.

She has made sixteen hooked rugs, and many shag and braided rugs in colorful patterns, some of them in her own designs. She is an excellent quilter and loves to design quilt blocks and piece them into quilts of unusual patterns and fine stitching. For a time, she supported herself and her family by sewing and making and selling paper flowers.

Mrs. Westenschow has been an active Church worker since young womanhood, and has held teaching and executive positions in all the women's auxiliary organizations. For twelve years she and her companion, as visiting teachers in Relief Society, achieved a one hundred per cent record. She is the mother of ten children, fourteen grandchildren, and five great-grandchildren.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions*.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Sylvia R. Stone

TONGAN MISSION, VAVA'U DISTRICT SINGING MOTHERS PRESENT MUSIC FOR DISTRICT CONFERENCE AND MISSION CONFERENCE

Front row, seated, left to right: F. Jackson; Lusi Vaini; 'Ana Vea; Lu'isa Palu; Lolohea Toki; Manu Lein; Mina Naeata; 'Ofa Naeata; 'Ana T. Langi.

Second row, seated, left to right: Lieti Wolfgramm; Seini Fauniteni; Hina Sanft; Melelini Nau; 'Emeline 'Ulu'ave; 'Ofa Fa'anunu.

Back row, standing, left to right: Manu Netane; Siale Lolohea; Lu'isa Latu; Petesiola Vailanna; 'Ana Wolfgramm; Lavina Wolfgramm; Tupou Pita Pauni; Teu Latu; Pelenaise Satuala; 'Ofa Kau; Senitila Tongolei.

Sylvia R. Stone, President, Tongan Mission Relief Society, reports: "These women work very hard to help feed and clothe the Tongan labor missionaries, both in Vava'u and Liahona."

Photograph submitted by Eugenia N. Logan

OAHU STAKE (HAWAII) RELIEF SOCIETY FASHION SHOW AND SONG FESTIVAL, April 4, 1958

Eugenia N. Logan, former President, Oahu Stake Relief Society, is seen standing in the center, wearing a white muumuu, and a hat.

Some of the articles represented in the fashion show are: remodeled dresses, mother and daughter outfits, and muumuus — modern and old-fashioned. Prizes were given to the winners. A pot luck supper followed the program.

Wards represented in the song festival: Hauula, Halawa, Kalihi, Laie First and Second Wards, Lanakila, Moanalua, Nanakuli, Pearl City, Wahiawa. Members of the stake board also participated.

Lily D. Kama is the new president of Oahu Stake Relief Society.

Photograph submitted by Marjory Hyde Eldredge

HIGHLAND STAKE (SALT LAKE CITY, UTAH) PRESENTS "SHAKESPEARE IN OUR LIVES" AT CLOSING SOCIAL, April 25, 1958

Left to right: Peggy Tueller; Joseph A. Kjar; Mary Riley; Irma Neilson; Beverly Probert; Donna Alexander; Vilda Campbell; Kathryn Dallimore.

Marjory Hyde Eldredge, President, Highland Stake Relief Society, reports: "Looking in retrospect over our past years' Relief Society programs, we felt most blessed

and grateful for the spirit of love, unity, and co-operation among our sisters throughout the ten wards of our stake. As leaders of Highland Stake Relief Society, we wished to show our appreciation to each one of them, and so prepared a closing social centered on the literature department, since we were culminating a very successful two-year course on Shakespeare. The delightful pageant "Shakespeare in Our Lives," by Alberta H. Christensen of the General Board, was used as the entertainment of the morning.

"We were gratified as the course came to a close to note the increased attendance throughout the year and that the enthusiasm of each teacher had inspired every member with a new interest in Shakespeare and all worthwhile literature. The literature teachers in the wards were used either as members of the cast or participated in its production. Margaret Brown, stake literature class leader, directed the pageant.

"The program was enhanced by the thrilling singing of 100 Singing Mothers directed by Glenna Peterson, accompanied by Norma Krantz, stake music directors. Refreshments were served to 335 sisters. We were delighted to have Sister Leone G. Layton of the General Board of Relief Society as a guest."

Photograph submitted by Rachel W. Park

MILLCREEK STAKE (UTAH), VALLEY CENTER SECOND WARD PRESIDENTS HONORED AT CLOSING SOCIAL, May 27, 1958

Left to right: Hazel A. Udy, President since July 1956; Mary B. Phillips, 1955-56; Rachel W. Park, President, Millcreek Stake Relief Society; Flora King, first President of Valley Center Second Ward Relief Society, 1951-53; Edna Parker, second President, 1953-55.

Sister Udy reports: "The Valley Center Second Ward Relief Society past and present presidents and Millcreek Stake Relief Society president met together for the first time since the organization of the ward in 1951, at a closing social."

Photograph submitted by Lona C. Hepworth

RAFT RIVER STAKE (IDAHO), MALTA WARD RELIEF SOCIETY PRESIDENTS HONORED AT ANNIVERSARY SOCIAL, March 17, 1958

Left to right: Alice O. Neddo (1922-1944); Helen O. Kelsey (1944-1948); Sarah D. Wight (1948-1953); Lois Z. Elison (1953-1958); Leona Bell (1958-).

The Malta Ward Relief Society was organized in 1910, with Martha Hutchinson (deceased) as president. She served twelve years. At the anniversary social, the ward presidents were honored.

Lona C. Hepworth is former president of Raft River Stake Relief Society. The new president is Thua E. Harper.

Photograph submitted by Electa P. Hilton

ALBUQUERQUE STAKE (NEW MEXICO) VISITING TEACHERS GIVEN SPECIAL RECOGNITION AT CONVENTION, May 31, 1958

Electa P. Hilton, President, Albuquerque Stake Relief Society (seated at the left in the front row), reports: "Special recognition was given to these women. Each one is wearing a blue and gold badge which identifies her as a '100 per cent visiting teacher' who has completed her teaching every month since the stake was organized in October 1957. Their names also appeared on a beautifully constructed honor roll display.

"The convention program was presented in the form of a court hearing where the

visiting teacher was 'on trial.' Witnesses for the defense testified in behalf of the visiting teacher through talks, musical numbers, and clever skits bearing out the importance of visiting teaching. Cleverly worded invitations in the form of a court summons were mailed to all the teachers in the stake. The program, combining humor, spirituality, and beautiful music, was enthusiastically received by all those in attendance. We felt that we had a wonderful convention, and that through the combined efforts of ward and stake workers, we have succeeded in arousing a great deal of enthusiasm for visiting teaching in our stake."

Photograph submitted by Grace C. Gamble

ONEIDA STAKE (IDAHO), WINDER WARD RELIEF SOCIETY SOCIAL
May 28, 1958

Seated, left to right: Secretary Mable Talbot; President Zilla Winger.

Standing, left to right: First Counselor Loretta Sharp; Second Counselor Sara Ballif.

Grace C. Gamble, President, Oneida Stake Relief Society, reports: " 'Let's Get on the Relief Society Train' was the theme for an unusual social given by this new Relief Society presidency in an effort to gain new members. Dinner was served to all the women and their husbands. Tables ran the full length of the recreation hall. The centerpiece was a small electric train with tracks on each table. The place cards were yellow stop signs mounted on toothpicks standing in gumdrops. At the head of the table was a large poster showing a stop sign with 'Relief Society Crossing' on it. This was followed by five more posters, each showing a clever illustration of a train representing each department in Relief Society.

"The social was lively as well as inspirational, and full of surprises. It began with the sound effect of a train approaching, which was very effective, as it came through the loud speaker system, and the guests were instructed to board the Relief Society train and go into the dining car and be seated. President Zilla Winger, who announced the program, wore a conductor's hat, and also the other officers and class leaders who were special conductors on this train."

Photograph submitted by Effie K. Driggs

NORTHWESTERN STATES MISSION RELIEF SOCIETY FEATURES MODEL WORK MEETING AT ANNUAL LEADERSHIP CONFERENCE, April 26th and 27th, 1958, Portland, Oregon

Left to right: Lois S. Rawls; Ethel L. Peasnall; Velma Page; June Brown; Loudene Klock; Sylvia Spooner; Ruby Odd; Francis Powell; Melba Burris; Orvilla Rosille; Calysta Stratford, First Counselor; Nedra Pollock; Effie K. Driggs, President, Northwestern States Mission Relief Society; Beulah Murry; Grace Bloom; Edna Orave; Anna M. Stone; Betty MacDonald; Doris MacDonald; Evelyn DuRitte; Alta Wilson; Ruth L. Long, work meeting leader; Sonoma Toolson, Second Counselor.

Sister Driggs reports: "This photograph was taken at the work-day session of the conference. The program, planned by Sonoma Toolson, work director, was carried out as a model work meeting. This session commenced with a twenty-minute discussion and concluded with refreshments, featuring favorite recipes which were simple and beautifully arranged on a table decorated in the blue and gold colors of Relief Society.

"The sisters were instructed how to renew and restyle old, but usable, clothing. The entire instruction was based on the theme pictured at the front of the photograph 'Let's Be Wise and Economize—New Ways With Castaways — Restyle and Wear Awhile.'

"Shown on the large table are a pattern and arrangement of material from a man's castaway suit which had been ripped apart, washed, and pressed. The pattern was basted on ready for cutting.

"Sister Ruth Long of the Mid-Columbia District, and work director of the mission, cut and restyled a beautiful suit, size 10, from a man's suit, size 40. This suit is displayed on the left of the small table in the lower right-hand corner of the picture. Many other stylish articles were fashioned and put on display, as well as gift items for bazaars and work meeting projects.

"All districts except Alaska were represented at the two-day conference.

"The Sunday morning session was under the direction of the Education Counselor, Calysta Stratford. A preview of next year's lessons and helps in the preparation of the lessons were given. The Sunday afternoon session, under the direction of Effie K. Driggs, President, Northwestern States Mission Relief Society, featured visiting teaching and *The Relief Society Magazine*. Sister Driggs presented each leader with a beautiful folder in which to file helps and hints for the coming year."

Photograph submitted by Annabell W. Hart

OAKLAND-BERKELEY STAKE (CALIFORNIA) VISITING TEACHERS HONORED AT CLOSING SOCIAL, May 16, 1958

Hettie King, who stands at the left in the back row, is eighty-six years old, has served as a visiting teacher for fifty-five years, and is still active in that capacity. Lena Klein, seated by the piano, is eighty-five years old and has served sixty years as a visiting teacher.

Annabell W. Hart, President, Oakland-Berkeley Stake Relief Society, reports: "All thirty-one of the women in the picture have served as visiting teachers for twenty-five years or more."

Plymouth Winter

Maude Rubin

There was no turning back, the ship had sailed. . . .
Thought quailed
At silent distance, unknown forest aisles—
Dark miles
Where danger lurked . . . Yet here they planted corn.
Stillborn
And unvoiced, every doubt, each brief regret.
But still when Maytime came—hedgerows in bloom
At home—
Old memory whispered, "Now in England's spring
Larks sing!"
Though winter's ice had melted, snowing done,
They longed for misty hawthorne—
But walked forward
Into sun!

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 13—The Church Organized in the Last Dispensation

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Sections 20:1-36; 21)

For Tuesday, February 3, 1959

Objective: To emphasize the preparations made for the formal organizing of the Church and to indicate a relationship between the teachings of The Doctrine and Covenants and The Book of Mormon.

Historical Background

MANY events had transpired in the life of Joseph Smith and some of his co-workers by April 6, 1830. Both the Father and the Son Jesus Christ had appeared to Joseph ten years before this date. The angel Moroni had declared ". . . the fulfillment of the prophets — the book to be revealed . . ." (D & C 128:20). To Moroni had been committed the keeping and revealing of the record of the stick of Ephraim (D & C 27:5). Many times this angelic personage had instructed the Prophet in the work assigned him, and finally, in March 1830, The Book of Mormon was available for purchase. The two Priesthoods — Aaronic and Melchizedek — had been restored that man might represent the Lord again.

The commandment of the Lord to Joseph Smith and Oliver Cowdery to ordain each other elders in the Church was given in the chamber of Peter Whitmer, Senior, where Joseph Smith and Oliver Cowdery were living. These ordinations could not be performed, however, until:

> . . . our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not . . . (*D. H. C.* I:61).

This commandment was given, according to Elder B. H. Roberts, in or before June 1829. Reference to it was made by the Prophet in his letter to the saints in Nauvoo, Illinois, under date of September 6, 1842, in this manner:

> And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county . . . (D & C 128:21).

The fulfillment of the command to ordain each other occurred on

April 6, 1830, when the brethren were present to approve of this action, together with the formal reorganizing of The Church of Jesus Christ on the earth (*D. H. C.* I:60-61, footnote).

The Church Organized

In introducing Section 20 "A Revelation on Church Government" (*D. H. C.* I:64), the Prophet wrote that the Lord had given many instructions relative to duties and responsibilities devolving upon him and his fellow-laborers, and that the instructions given therein were obtained ". . . by the spirit of prophecy and revelation . . ." (*D. H. C.* 1:64).

With six persons (Joseph Smith, Jun., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jun., Samuel H. Smith, and David Whitmer) present at the Peter Whitmer farm on the day appointed by the following commandment, The Church of Jesus Christ of Latter-day Saints came in existence:

> The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April (D & C 20:1).

Following prayer, the brethren present consented to the proposition that the organization be effected, and that Joseph Smith and Oliver Cowdery be approved as the First and Second Elders, respectively, of "The Church of Jesus Christ of Latter-day Saints." With these ordinations taken care of:

> We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree — some prophesied, whilst we all praised the Lord, and rejoiced exceedingly (*D. H. C.* I:78).

Although apparently nine persons had received baptism by April 6th, this ordinance had been performed for the remission of sins, and with the kingdom of God now established by divine commandment, they were again baptized that they would become members of the kingdom of God. (See John 3:5; *D. H. C.* I:76, footnote.) On this memorable day, which will yet be acknowledged in the annals of modern history as an epoch-making event, others were baptized and some were ordained to offices of the Priesthood. How celestial beings must have rejoiced, as the followers of Satan raged, in contemplation of what this event meant in the salvation of the living, and the eventual release of the spirit dead from their state of bondage! This was a day prophesied of centuries before the birth of Jesus. (See Daniel 2:44.) It was one of the great events of the ". . . restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), ". . . the dispensation of the fulness of times . . ." wherein God would ". . . gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10).

The Day the Savior Was Born

In consideration of the foregoing facts, would it seem at all incon-

sistent that when the day was appointed for this event it would be on the anniversary date of the Savior's birth—April 6th? And, also, as President Joseph F. Smith one time suggested, the anniversary date of the Lord's crucifixion? (Quoted in *Y. M. M. I. A. Manual* 1899-1900, *Dispensation of the Fulness of Times*, Part I, published 1899, page 45).

Joseph Smith and Youthful Weaknesses

It is apparent from the Prophet's journal that the reference in verse 5 to his being ". . . entangled again in the vanities of the world" (D & C 20:5) refers to certain weaknesses of youth and the foibles of human nature, but he was not guilty of any great malignant sins. Joseph declares that it was never in his nature to commit such sins.

> But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been (*D. H. C.* 1:9).

Then Section 20 recounts that by Joseph humbling himself, an angel (Moroni) ministered unto him ". . . whose countenance was as lightning, and whose garments were pure and white above all other whiteness" (D & C 20:6). Joseph was given commandments which inspired him and he was given power to translate The Book of Mormon. (See D & C 20:6-8.)

The Fulness of the Gospel

The Book of Mormon is declared to contain the "fulness of the gospel of Jesus Christ," a statement which appears in other places in the revelations. (See D & C 20:9; 27:5; 42:12; 135:3.) What does this expression mean in connection with The Book of Mormon? There seems to be some confusion in the minds of some members of the Church concerning the meaning of this point. Fulness of the gospel does not have reference to a fulness of knowledge, but that there is sufficient knowledge available for salvation. The Lord has placed considerable stress in his scriptures regarding the necessity of having saving knowledge (D & C 131:6; 88:77, 78). Included with saving knowledge, there is the necessity for the Priesthood and its keys to be present in order to make effective the principles and ordinances for salvation. Where the keys of the Priesthood and the knowledge are, there is the fulness of the gospel.

Some Purposes of The Book of Mormon

What does this revelation, Section 20, declare to be a purpose of The Book of Mormon? It is to prove to the world ". . . that the holy scriptures are true" (D & C 20:11). In this way, the Lord answers the argument of some who have said that because they cannot see anything new in The Book of Mormon there is no reason for there being another book of scripture. In reality, The Book of Mormon has the function of being a witness for the ancient scriptures (Bible) and also in witnessing that Jesus is the Christ. According to this revelation, the Nephite scriptures are also in the world that men may know that to other people the Lord has given his guidance by revelation. (See D & C 20:9-12.)

The world shall be judged by the teachings of The Book of Mormon, for this volume of scripture constitutes a witness for the Lord's work in this generation, and because there are witnesses for it (see verse 13). If people will accept it for what it is ". . . and work righteousness . . ." the promise is made that they shall receive a crown of eternal life, while those who reject it will stand condemned before the Lord. (See D & C 14-15.)

Fundamental Book of Mormon Teachings

With these purposes indicated and the testimony of Joseph Smith and Oliver Cowdery given (See D & C 20:16, 35, 36), the Lord makes known some fundamental truths revealed in The Book of Mormon. (See D & C 20:17-34.) As these teachings are set forth below, notice the order in which they are given. The quotation from The Doctrine and Covenants is given first and then a Book of Mormon reference.

1. The existence, eternal nature, and creative power of God.

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them (D & C 20:17).

In all scripture the existence of God is assumed. There is one place in The Book of Mormon, however, where the existence of God is argued. It is in the discussion between Alma and Korihor the anti-Christ. (See Alma 30:37-45.)

2. The creation of man in God's image and likeness.

And that he created man, male and female, after his own image and in his own likeness, created he them . . . (D & C 20:18).

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh (Ether 3:16).

3. Man should love, serve, and worship the only living and true God and no other being.

And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship (D & C 20:19).

And now, ye remember that I said unto you: Thou shalt not make unto thee any graven image, or any likeness of things which are in heaven above, or which are in the earth beneath, or which are in the water under the earth.

And again: Thou shalt not bow down thyself unto them, nor serve them . . . (Mosiah 13:12-13).

4. The fall of man came by transgression of God's commandments.

But by the transgression of these holy laws man became sensual and devilish, and became fallen man (D & C 20:20).

. . . the devil has power over them [the wicked]; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.

Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state (Mosiah 16:3-4).

5. Because of the fall, Jesus' sacrifice was made as foretold in scriptures.

Otto Done

PALMYRA, NEW YORK

The Book of Mormon was printed in the Exchange Building, third building from the left on upper side of the street (the building with the flat roof). (See *D.H.C.* 1:58.)

Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him (D & C 20:21).

. . . and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

Behold, they will crucify him; and after he is laid in a sepulchre for the space of three days he shall rise from the dead with healing in his wings; and all those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name (2 Nephi 25:12-13).

6. Jesus, though tempted, sinned not.

He suffered temptations but gave no heed unto them (D & C 20:22).

Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments (2 Nephi 31:7).

7. Jesus was crucified, resurrected, and ascended into heaven.

He was crucified, died, and rose again the third day;

And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father . . . (D & C 20:23-24).

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel,

and the God of the whole earth, and have been slain for the sins of the world (3 Nephi 11:13-14).

8. Salvation in the kingdom of God is dependent upon acceptance of the gospel and endurance in faith to the end.

That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved—

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God (D & C 20:25, 29).

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it (2 Nephi 9:23-24).

9. Salvation is for faithful believers who lived before as well as after the earthly ministry of Jesus.

Not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life,

As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son . . . (D & C 20:26-27).

For he is the same yesterday, to-day, and forever; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him.

For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round (I Nephi 10:18-19).

10. The Father, Son, and Holy Ghost are one God. "They are one in essence, in purpose, in spirit, in attributes, in power, and glory, but they are, nevertheless, three personages" (*Doctrine and Covenants Commentary*, page 103).

Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen (D & C 20:28).

And after this manner shall ye baptize in my name; for behold, verily I say unto you that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one (3 Nephi 11:27).

11. Justification and sanctification through the grace of Jesus Christ are just and true.

And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true;

And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength (D & C 20:30-31).

Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God (Helaman 3:35).

12. Despite grace, man may fall from God.

But there is a possibility that man may fall from grace and depart from the living God;

Therefore let the church take heed and pray always, lest they fall into temptation;

Yea, and even let those who are sanctified take heed also (D & C 20:32-34).

Verily, verily, I say unto you, ye must watch and pray always, lest ye be tempted by the devil, and ye be led away captive by him (3 Nephi 18:15).

Following these great truths concerning the plan of salvation, there is further testimony given relative to these fundamental Book of Mormon teachings. (See D & C 20:35-36.)

(Note: the remaining part of Section 20 will be discussed in the next lesson.)

Section 21

At the time the Church was organized, the Lord gave this revelation (Section 21). It sets forth the important fact that a record or history is to be maintained, and also defines the duties and responsibilities of the Prophet Joseph Smith. Briefly stated, the titles given to him at this time are important in that they show functions which may be exercised by the one who is the Lord's prophet on the earth. (See D & C 21:1.) The seer is one who "sees" or has visions. He is declared to be a revelator and a prophet. (See Mosiah 8:13-18.) The prophet speaks for the Lord by divine appointment; consequently the Lord declares that Joseph Smith's word ". . . ye shall receive, as if from mine own mouth, in all patience and faith" (D & C 21:5). If we do this by waiting on the Lord in exercising faith, we shall be blessed that the "gates of hell" shall not prevail against us. (See D & C 21:5-6, 9.) By divine inspiration one who speaks for the Lord may also translate.

In continuing the revelation, Joseph Smith is declared to be the First Elder of the Church and Oliver Cowdery the Second. (See D & C 21:10-11.) Interesting items are found in verse 12 wherein Oliver Cowdery is designated as the ". . . first preacher of the church . . ." (D & C 21:12). He gave the first public discourse in this dispensation. He also became a missionary to the Lamanites or the "Jews" as the Indians were sometimes named in the revelations. (See D & C 32; 28:8.)

Questions for Discussion

1. What is the historical background of Section 20?
2. Relate the events which occurred when the Church was organized on April 6, 1830.
3. Why do you think it is important that the kingdom of God would be restored on the anniversary of Jesus' birth?
4. In what way does The Book of Mormon contain the fulness of the gospel?
5. According to Section 20, give two purposes for The Book of Mormon being in the world.
6. What reasons are given by Alma to show that there is a Supreme Ruler in the universe?
7. Name as many fundamental Book of Mormon teachings as you can from Section 20. Why is each one of them important?
8. What has the Lord revealed concerning the salvation of those who lived before the meridian of time? What attribute of God does your answer suggest?
9. Briefly indicate the contents of Section 21. Which one or more of these items apply most directly to your life?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 13—". . . Seek Not to Counsel Your God" (D. & C. 22:4).

Christine H. Robinson

For Tuesday, February 3, 1959

Objective: To emphasize the importance of seeking the Lord's counsel in faith and meekness.

THE idea that any of us might ever seek to advise or counsel our Father in heaven would seem, on first thought, to be incredible. Only the most rebellious among us, it would appear, would ever resort to such action. However, the truth is that, on occasion, all of us, often unknowingly, have sought to counsel the Lord. We are guilty of this attempted action, if, for example, in our prayers, we seek to instruct our Father in heaven in the way we expect him to fulfill our requests, rather than to petition him humbly for guidance and help.

We also fall into the error of seeking to counsel the Lord if, at any time, we attempt to interpret the Lord's teachings so that they fit our own particular interests and desires. Sometimes when we fail to understand a principle of the gospel, or are not fully in accord with it, we seek to counsel God by minimizing the importance of the principle. We might even attempt to alter the meaning of the Lord's word in our minds to suit our own convenience and purpose.

The essence of full compliance with the Lord's counsel is to be obedient to all his laws and commandments as he has given them and as they have been interpreted by his prophets. We should not seek to find ways to circumvent his teachings and interpret them according to our own desires. Elder Marion G. Romney emphasized this point in an address at a general Church conference when he said:

> We ought to obey the Lord's commandments as they are given. We ought not to twist and turn and bend them to our will.

Sometimes, when we are faced with life's pressing problems, unconsciously we counsel the Lord by asking him to solve our problems in a certain way.

A few years ago a fine Latter-day Saint woman was facing a crisis in her life. In her limited knowledge she could see only one solution to her problem. She prayed earnestly to the Lord for that particular solution. One night when she couldn't sleep she opened The Book of Mormon to Jacob 4:10:

> . . . seek not to counsel the Lord, but to take counsel from his hand. For . . . he counseleth in wisdom, and in justice, and in great mercy, over all his works.

She slipped out of bed and humbly asked forgiveness of the Lord for the way she had prayed previously. She then proceeded to

pray for guidance in the solution of her problem, yielding herself completely to God's will. For the first time in months a peace came into her soul. Her problem was never solved in the way she originally wanted, but she knew the Lord's solution was the right one. A year or two later she could see clearly the wisdom of the Lord's answer to her problem.

We all need to search our souls and make sure we do not fall into the error of seeking to counsel the Lord. When we pray to our Heavenly Father we should approach him in humility and in obedience with complete faith and trust in his all-seeing wisdom.

We should seek the Lord's counsel in all things with the full assurance that he knows what is best for us. We should have uppermost in our hearts the thought, "Teach me thy way, O Lord . . ." (Psalms 27:11), rather than "let me have" my way. We must remember that the Lord is our ever-loving Father in heaven who is interested in our well-being. He knows the full purpose of our lives and can see the beginning and the end. If we are faithful and prayerful and submit ourselves to his will, the Lord will direct our paths for good.

Jesus, the supreme model, gave us the true approach. Although he possessed all knowledge and wisdom, still he prayed constantly to his Father in heaven, acknowledging his Father's superiority in all things. Christ's very life exemplified his meaningful words when he said to his Father, ". . . not my will, but thine, be done" (Luke 22:42).

Work Meeting—Managing a Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 5—Operating the Household

Vesta Barnett

For Tuesday, February 10, 1959

Objective: To recognize that money management is a problem in all homes, but when considered by the family under parental direction, it can be worked out to advantage.

MANAGEMENT of the family income is recognized by all home-management experts as the most difficult task in the management area. The battle is half won if a good attitude toward money is shared by all members of the family. A happy working partnership of husband and wife and a feeling of unity among the children will help in money management, as well as in every other place.

Such a plan should provide for major family expenses and for individual responsibility in spending. It should take care of personal allowances, education, and cultural and spiritual growth opportunities for members. It should provide for the daily needs—food, clothing, shelter,

recreation, and health. It should also provide for tithing, Church contributions, and savings. A financial plan is an individual family problem, because no two families are exactly alike in make-up, desires (goals), likes, or dislikes.

The Importance of Keeping Records

Many recent studies in sociology show that better family relationships exist when the family, under parental guidance, talk over their finances and plan together. Experiences suitable to the child's age level can help him gain an understanding of the worth of money and familiarize him with family policies in relation to its use. For this reason the allowance is a commonly accepted method of teaching children how to handle money.

An account keeping system makes it possible for us to evaluate our spending; to recognize our strengths and our weaknesses in handling money. A good account keeping system is simple, adequate, flexible, and convenient. Many families prefer to make their own account book. If it is to be of value it should be kept daily. Checking the planned monthly expenditures can be a valuable experience in family co-operation, when the family sits down at the close of each month to balance the books. When the family finances become a family concern, no one member will demand more for selfish reasons than the family budget can stand.

Making a Budget

The financial plan (budget) for a family is just as important as a road map is to the traveler. When you sit down together and estimate the money you will be spending for the next several months, you get a better understanding of the family financial problems. The family account records for past years are the best possible guide in making a financial estimate for a new year. An account system can tell us exactly how much our vacation cost last year, how much our food costs were for October, etc.

All thriving businesses operate on a planned budget, and it is just as helpful in family finances. The financial plan we make may not work out exactly as planned, but that is no reason for being discouraged. Any plan is better than no plan at all.

Allocation of Funds

It is difficult to say exactly how much of one's income should be spent in the various areas. Families are different in so many ways that we can only talk about the mythical "average" family when suggesting amounts to be spent in operating a household. The following percentages have been suggested:

25 per cent for food
15 per cent for clothing
20 to 25 per cent for shelter, depending whether heat and some other utilities are included
10 to 15 per cent for household operation
5 per cent for savings
15 to 20 per cent for everything else (tithing and Church contributions might be included in this item or deducted in part from other allocations listed).

We all know expenditures vary from time to time, from place to place, and from family to family, and they vary at a different rate than income. One set of percentages

just won't do for all people. You have to develop a plan that fits you and your family.

Suggestions for Activities or Discussions

1. How many have made family financial plans (budgets)? Discuss.
2. How about allowances for children? What factors have been found to be important in order to have the allowance serve its best purpose?

Literature—America's Literature—Meet the New World

Lesson 5—Two Puritan Poets: Wigglesworth and Taylor

Elder Briant S. Jacobs

(Textbook: *America's Literature* by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 50-53; 57-60)

For Tuesday, February 17, 1959

Objective: To contrast two different modes of Puritan poetry.

IN any age are to be found undercurrents of ages past and foreshadowings of trends to come. Americans are in no position to choose Puritanism as their own tradition; yet for more than two hundred years it has been one of the great influences, both in establishing the fabric and tone of individual minds and in shaping profoundly all public institutions: business, education, and church in the United States. The question which can never be fully and finally answered is, "Has the Puritan tradition been an influence for good or ill?"

Abundant evidence exists to justify supporting either side of the issue. Those who rely on study, wisdom, and the perspective of time have come to see in Puritanism both good and ill, then as now. But in attempting to see the Puritan truly, perhaps the most difficult caution is to avoid easy generalizations on either side. The moderate position taken by Ralph Barton Perry in his comprehensive and penetrating study, *Puritanism and Democracy*, at least demands our consideration when he states that English and American institutions were favorably stamped with desirable characteristics, such as self-reliance and sobriety by the Puritans, and that they have formed a pool of spiritual vigor upon which we continue to draw.

The "Human" Puritans

In 1781, Samuel Peters published his *General History of Connecticut*. An Anglican minister who hated all forms of non-conformity, he detailed the infamous "Blue Laws" which ostensibly were used by the Puritans to dominate early Puritan Connecticut: none could travel or cook on the Sabbath, nor could parents kiss their children on the Lord's Day. They were also forbidden to "make mince pies, dance, play cards, or

play on any instrument except the drum, trumpet, or jews-harp." Largely fictional, these "Blue Laws" have been coupled with paintings of somber-clothed, long-faced Puritans sitting in drab churches to form the over-simplified, popular generalization of *Puritan*.

Such an extreme view is not without some basis in fact, but is a small basis, playing a minor part in the Puritan mind. While Cotton Mather did preach against gambling, taverns, dancing, and Sabbath-breaking, and while laws existed against dice, card playing, ninepins, bowling, and shuffleboard, they were little respected, for all these forms of amusement flourished, as well as soccer, target contests, and others. Children played games and had toys and dolls as they do today. Boston had a fencing school in 1673 and, for a time, a dancing school. Puritans loved fine clothes. William Brewster owned blue and violet coats and a green waistcoat; women wore silks and laces. And while novel-reading was frowned upon as a "meere waste of time" and plays were still considered so evil that New England had no early theaters and Shakespeare was practically non-existent in large private libraries, poetry was loved and esteemed by cultivated Puritans. Classical and Renaissance poets were well represented in almost every library list which has survived. Along with logic, rhetoric, geometry, astronomy, ethics and natural science were taught subjects prompted by Renaissance interests: Greek, Hebrew, ancient history, and Latin. Amorous Elizabethan verse was well known to most Harvard students.

Love of Learning

Fearing ignorance and the unrestrained enthusiasms of the Quakers and others, desiring to advance learning for its own sake as advocated by Francis Bacon and other Renaissance scholars, the Puritans believed in education — one of their greatest contributions to our heritage. Furthermore, that every man might read his own Bible for himself, the famous law of 1647 was passed, requiring each community larger than fifty families to provide free elementary schools. Most of all, they felt the constant need of a learned clergy to guide them in every avenue which might lead to God. President Increase Mather admonished his students at Harvard:

> You who are wont to philosophize in a liberal spirit are pledged to the words of no particular master, yet I would have you hold fast to that one truly golden saying of Aristotle: find a friend in Plato. Yes, find a friend in Socrates and in Aristotle, but above all find a friend in Truth.

And if the truth was to be theirs, believed the Puritans, it was well worth earning. One of the most central teachings of Puritanism was succinctly put by the Reverend John Eliot, "We must not sit still and look for miracles. Up and be doing, and the Lord will be with thee." Indeed, much was to be learned if the truth were to be found.

Poetry Was Useful

Poetry which appealed too strongly to the senses or which yielded too much delight was suspect. In his *Manaductio ad Ministerium*, written in 1726 as a guide to young ministers, Cotton Mather advised, "Be not so set upon poetry as to

be always poring on its passionate and measured pages. Let not what would be sauce rather than food for you engross all your applications." But, on the other hand, rhetoric and poetry were given to mankind that they might more easily understand God's word. Poetry's "measure and sweet sounds" were to be used as adornment for great truths; some felt that before the fall Adam must have spoken pure poetry. Those men who "from their natures" despised poetry, possessed distempered natures, for through poetry the greatest truths could be taught most effectively. As their great teacher, William Ames pointed out, "That key is to be chosen which doth open best, although it be of wood, if there be not a golden key of the same efficacy."

Michael Wigglesworth (1631-1705)

Harvard graduate, minister and physician at Malden, Massachusetts, from 1656 until his death, so frail in body that he preached but seldom and turned down the presidency of Harvard, Michael Wigglesworth was the "Poet Laureate" of Puritanism. More than any other man, save possibly Jonathan Edwards, he has been cited as the most horrible example of "hellfire and damnation" Calvinistic Puritanism. Yet his accomplishment was merely to set, in easily memorized dogtrot doggerel, the beliefs of his age regarding man's wickedness, the fiery awe surrounding the day of judgment, and the smug satisfaction of the righteous as they witnessed with felicity the destruction of their evil "brothers." He believed that "a verse may find him when a sermon flies."

So popular was his *The Day of Doom* when it appeared in 1662, that, within the year one person in thirty-five throughout New England had bought a copy, making it percentage-wise the most popular book ever printed in Puritan America. It was printed in broadsides and hawked at country fairs, much like the 19th century penny dreadfuls (a piece of cheap popular literature) which it so much resembled. At least eight editions were called for, three of them since 1900, the last in 1929. Children were asked to memorize it along with their Bible and Catechism. During the late 19th century, many older people were still alive who could recite the entire 224 stanzas by heart. His similar work, most aptly titled, *God's Controversy With New England*, was written in a time of severe drought to prove that God punishes his chosen people when they sin.

The *Day of Doom* begins with a description of sinners' complacency as they wallow in sin, yet grow bold in their indifference to God's threatenings. Sleeping securely, they are caught unawares by God's vengeance:

For at midnight brake forth a Light,
which turn'd the night to day,
And speedily an hideous cry
did all the world dismay.

Sinners awake, their heart to ake,
trembling their loynes surprizeth;
Amaz'd with fear, by what they hear,
each one of them ariseth.

With "giddy heads" they rush forth to find the night as day, the heavens rent asunder. His scene set, Wigglesworth feels it is not too soon to rebuke:

Ye sons of men that durst contemn
the threat'nings of God's word,
How cheer you noe? your hearts I trow,
are thrilled as with a sword.
Now atheist blind, whose brutish mind
a God could never see
Dost thou perceive, dost thou believe
that Christ thy judge shall be?

No heart so bold but now grows cold
and almost dead with fear,
No eye so dry but now can cry
and pour out many a tear . . .
Mean men lament, great men do rent
their robes and tear their hair;
They do not spare their flesh to tear
through horrible despair.
All kindreds wail; their hearts do fail;
horror the world doth fill
With weeping eyes and loud outcries,
yet knows not how to kill.

As the mountains smoke, a trump is sounded and the Judge draws nigh. Placing his pure lambs on one side of his throne, he then condemns the various sinners to whatever depth of hell they deserve. After reproving them for their "licentious mirth" and "Carnal Pleasure" while ignoring him, he prepares the condemand for their eternal punishment:

With iron bands they bind their hands,
and cursed feet together
And cast them all, both great and small,
into that lake forever.
Where day and night, without respite,
they wail, and cry, and howl
For tort'ring pain, which they sustain
in Body and in Soul.

When babes who died in infancy approach the bar for their sentence, Christ, the Judge, acknowledges their sinfulness to be much less than that of mature men, yet he temporizes:

A crime it is; therefore, in bliss
You may not hope to dwell;
But unto you I shall allow
The easiest room in hell.
The glorious King thus answering,
they cease, and plead no longer;
Their consciences must needs confess
his reasons are the stronger.

In contrast, God's perfect saints find wondrous happiness as "Its light Divine" is reflected from every face, for soon his worthy children are to be embraced within his arms of love.

Edward Taylor (1645-1729)

Though he lived to be eighty-four, Edward Taylor was driven from within to write poetry constantly throughout most of his maturity, yet he published none of it. Indeed, so sensuous is his poetry, so intimately does he create within its lines a closeness to God, even a mystical union with him, that his faithful parishoners who had for decades listened to his usual, dry sermons on some theological disputation would have been astounded had they read his poetry. Furthermore, so evident was his delight in the process of imaginative creativity itself, that some of his contemporaries, with lesser gifts of insight and communication, surely would have accused him of enjoying poetry for its own sake rather than as a means of worship. Had they so accused, nothing would have been further from the truth. In the words of Thomas Johnson, his discoverer, "his sole inspiration was a glowing passionate love for Christ." While his poetry has become a classic of Puritan literature, and while far and away he wrote the greatest poetry in America before 1800, his largest bequest to us might well lie above the poems themselves, deep and exciting as they are. Sus-

tained and surrounded by a culture which esteemed reason, the intellect, logic, and a literal reading, just as they abhorred emotion, enthusiasm, imagination, and the delights of artistic creativity and beauty for their own sakes, his secret effort stands as living proof that the whole man will not be denied. That such unnatural, authoritarian decrees violate the integrity of man is proved once again by Edward Taylor. As intellectual, artistic, spiritual patterns change, often the many will bow down and capitulate, often for decades or centuries. But sooner or later there is always one to speak. Taylor is that one, toward whom we must exert gratitude, "the memory of the heart."

Scarcely more than twenty years ago Edward Taylor did not exist; no anthology of American literature before World War II included him. At his death, his poems having served their purpose fully, he left instructions with a grandson, Ezra Stiles, President of Yale during the Revolution, that they be destroyed. Instead, they were deposited unopened in the Yale Library, first to be discovered by Thomas Johnson in 1937. This momentous event forced a complete revision of opinion about Puritan poetry.

Edward Taylor is a Puritan poet for four reasons, among others. 1. *His sources and influences are within the Puritan tradition.* Most of his images and conceits are expanded images drawn from ordinary folk-life: cooking, spinning, building, nature. His "Meditations," which make up the bulk of his poetry, were composed five times yearly as his own private communings on texts from the Bible which he was to discuss in a sermon the day following. He was a poet of *The Book.* 2. *Intellectual intensity.* Central in Puritanism was the Renaissance spirit which loved learning, logic, intellectual excellence. So intent was Edward Taylor on making his poems as concentrated as possible, that he omits prepositions and articles, which omissions accentuate the intentional roughness he seemed to feel best maintained the homely folk quality of his lines. Even in his most grave poems he used wit play and puns. Predominantly he is a metaphysical poet, or one who by force expands an image or conceit to its farthest (sometimes incongruous) extremes, that this new association between simple image and intense, lofty idea or spirituality might excite the reader through surprise. 3. *Supports Calvin's view of man.* In certain of his poems made public for the first time in 1957 (and therefore not in our text), Taylor reveals what hitherto was not generally known; namely, how fully he saw exemplified in himself the Calvinistic concept of man. For example, consider the vivid figure or conceit he uses in these two stanzas from "Meditation 31," Series 1, to express his own self-revulsion:

Oh! Sad-Sad thing! Satan is now turned Cook:
Sin is the sauce he gets for ev'ry Dish.
I cannot bite a bit of Bread or Roote
But what is sopt therein, and Venomish.
Right's lost in what's my Right. Hence I do take
Only what's poison'd by the infernal Snake.

But this is not the Worst: there's worse than this.
My Tast is lost; no bit tastes sweet to mee
But what is Dipt all over in this Dish

Of Ranck ranck Poyson: this my Sauce must bee
Hell Heaven is, Heaven Hell: yea, Bitter Sweet:
Poison's my Food: Food poison in't doth keep.

4. *Mystic Union with God.* Puritanism's great power was its other worldliness: its sense of the immediacy of God now and, most of all, in the glorious bliss of the life to come. His feeling of identity with God here and now is the great common denominator of the Puritan movement from Bradford through Jonathan Edwards, as seen in these stanzas from "Meditation 23," Series I:

I know not how to speak't, it is so good:
Shall Mortall and Imortall marry? nay,
Man marry God? God be a Match for Mud?
The King of Glory Wed a Worm? mere Clay?
This is the Case, the Wonder too is Bliss
Thy Maker is thy Husband. Hear'st thou this?

My Maker be my Husband? Oh, strange joy! . . .
I am to Christ more base than to a King,
A Mite, Fly, Worm, Ant, Serpent, Divell is
Or can be, being tumbled all in Sin;
And Shall I be his Spouse? How good is this?
It is too good to be declar'd to thee:
But not too good to be believed by mee.

In the preceding excerpts we see how widely Taylor fluctuates from day to day, from mood to mood. Because the purpose of his poems was to translate his present feeling toward himself and his God into a poem to be seen by his eyes alone, he could be only entirely honest and unpresumptuous. Though he is up and then down, his dominant tone is one of ecstatic joy and inner peace at being near his God:

In Heaven soaring up, I dropt an Eare
On Earth: and oh! sweet Melody:
And listening found it was the Saints who were
Encoacht for heaven that sang for Joy.
For in Christs Coach they sweetly sing,
As they to Glory ride therein.

Oh! joyous hearts! Enfir'de with holy Flame!
Is Speech thus tassled with praise?
Will not your inward fire of Joy contain;
That it in open flames doth blaze?

Meditation Eight begins with an exalted image, studded with opulent detail yet ending at one's kitchen door, in which he envisions God's sending down from the heavens the sacramental bread of life. After comparing himself to a starving, wastrel Bird of Paradise, unable to obtain even from the angels any soul-bread, he concludes with one of his most apt conceits: a skillful, effective enlargement of the sacramental bread until it becomes truly the staff of his own spiritual life. Note again how he uses the most common everyday objects to convey his own inward delight and joy. (*Bowells* is used here as the source of pity or compassion.)

Alas! Poore Bird, the Worlds Whiteloafe is done.
And cannot yield thee here the smallest Crumb.
In this sad state, Gods Tender Bowells run
Out Streams of Grace: And he to end all strife
The Purest Wheate in Heaven, his deare-dear Son
Grinds, and kneads up into this bread of Life.
Which Bread of Life from Heaven down came and stands
Disht on thy Table up by Angells Hands

Did God mould up this Bread in Heaven, and bake,
Which from this Table came, and to thine goeth?

Doth he speake thee thus, This soule Bread take;
Come, Eate thy fill of this, thy Gods White Loafe?
Its Food too fine for Angells, yet come, take
And Eate thy fill. Its Heavens Sugar Cake.

What Grace is this knead in this Loafe? This thing
Souls are but petty things it to admire.
Yee Angells, help: This fill would to the brim
Heav'ns whelm'd-down Chrystall meele Bowle, yea and higher.
This Bread of Life dropt in thy mouth doth Cry:
Eate, Eate me, Soul, and thou shalt never dy.

Intense, yes; and reverent, and poetry indeed, completely devoted to a more poignant expressing soul-joy than any other. For then we'll possess more fully an insight into the art and belief of America's most provocative Puritan poet.

Thoughts for Discussion

1. How could the Puritans suspect the imagination while at the same time they "approved" poetry?
2. Why did Puritans believe in education?
3. Can you account for Wigglesworth's tremendous popularity?
4. Contrast Puritan beliefs as set forth in the quotations from *The Day of Doom* with revealed knowledge.
5. For you what is the greatest source of Taylor's appeal?

Social Science—Latter-day Saint Family Life

Lesson 18—The Restraining Hand

Elder John Farr Larson

For Tuesday, February 24, 1959

Objective: To learn the role of discipline as an influence in our lives.

"HOW should I discipline my child?" "Will spanking help?" and "When do I apply restraint?" Parents are asking questions of this kind in order to improve their parenthood. This lesson seeks to help parents search for the answers to these and other allied questions.

Most people think of discipline and punishment as synonymous and that punishment may be either soft or hard. The "spare the rod and spoil the child" school of thought believes in rather strong, repressive methods, while the "freedom of action" group believes any restraint is damaging to the child. Fortunately, neither position is wholly wrong nor wholly right. Excessive restraint does not always repress. More often than not, when it is repressive, it produces behavioral problems of a more serious nature than those originally sought to be curbed. The absence of restraint is equally undesirable. Its "freedom" produces persons who are non-conformists to community and personal standards, persons who do not act as intelligent adults. If we have a proper concept of discipline, we think of it as a process or training which "corrects,

nolds, strengthens, or perfects." Basically, it is the process by which we persuade others to accept our ideas of behavior as their own.

Growth and Control

Two important factors run through the entire disciplinary process, *growth* and *limitations*.

1. Each person grows in the sense that he develops increasingly greater activities and relationships with others. This growth entails physical, mental, and emotional changes as well as changes in conduct patterns. Maturity, which is the acquisition of desirable conduct patterns, is an ever-receding goal.

2. Every person needs controls to keep within permissible behavior. Discipline is the process by which we transmit controls from one to another.

But discipline has other and deeper meanings. We want children to learn to think and act independently. Yet in this civilized world, no one can always do exactly as he pleases without regard for others. A child needs to learn what he can do safely and what he can't, how to respect other people and gain their respect, and how to use his endless energies in constructive and satisfying ways (*The Why and How of Discipline*, Child Study Association of America, Inc., page 8). (Reprinted by permission)

Self-Control Is Acquired

We are not born with self-control. It must be acquired. Self-reliant and self-disciplined persons have thrown off their foolish and imprudent behavior because they have adopted as their own, controls which they have observed in others.

Self-control must be acquired on the terms of "I do this because that's what I think is right." It might well be that the adolescent will come very close to parental standards and values in the end but he needs the feeling that he arrived there on his own. . . . If this self directive capacity is not developed during adolescence, the individual is likely to . . . carry within himself a permanent feeling of inadequacy (Peter Blos: Child Study, Winter 1946-47. *The Essence of Adolescent Change*, page 54). (Reprinted by permission)

While the repressive influence of community and church attitudes is a persuasive one, probably the greatest influence in developing controls is the influence of parents upon the child. The transfer of controls from parent to child is a normal, peaceful process which parents can facilitate through an understanding of certain factors and the wise use of "teaching tools" at their disposal. The development of self-control in a child engages the hearts and hands of parents. Parental influence towards this goal should not be restricted to the spanking hand. (More about this later.) Parental hands may also mold, lift, and applaud. Wise parents, through a close relationship born of love and hope, will lead the child to accept parental standards, not by compulsion, but by desire. This influence might be compared to a light.

> Lead kindly light,
> Amid th' encircling gloom;
> Lead thou me on!

Effective Discipline

In disciplining children, parental influence will be more effective if parents are aware of the following factors:

1. Parents should seek to understand their children. Much of a child's behavior is characteristic of the stage of the child's growth and development.

Angels don't say No or get dirty or talk back or use naughty words. Children do. If you know this, you won't lose your faith in children or feel that they have let you down (James L. Hymes, Jr.: *Understanding Your Child*, Prentice-Hall, Inc., New York, page 97). (Reprinted by permission)

Parents should acquire a general ideal of what may be expected from children in their different stages of development. For instance, what appears to be defiance in the four-year-old may only be a "testing" of his discovery that he is a separate individual. Testing is tempering. At this stage he learns in a preliminary way that he has some or no independence. The alternating grown-up and childish behavior of the adolescent is characteristic of this age. Children of similar ages do not always respond identically. While most children follow a similar pattern, parents should be fully aware of possible variations. Parents should be tolerant of behavior stemming from the stage of growth and development, for the aggravations of each phase will shortly fade away.

2. Behavior often expresses a *need.* (See Lesson 12, "Families Have Members," *Relief Society Magazine,* December 1957.) Parents should ask, "What is my child trying to say by his behavior?" The little fellow who throws a toy at the parent buried in his newspaper may only be saying, "Hey, Pop, give me some of your attention." This father may conclude his child is incorrigible or he may be flattered and complimented that his child is interested in spending time with him. Whichever he concludes, his reaction will be much different than if he had come to the opposite conclusion. The need for growth and the need for social independence may produce distortions in a child's behavior. In such cases, those parents are wise who channel the child's activities to meet these needs rather than thwart the expressed hunger. Wise parents will continually ask "Why?"

3. Parents should seek to understand their child's *fears* and *frustrations* and reflect such understanding in their discipline. The timid child, for instance, may have strong, angry feelings which he is unable to express. Parental discipline can contribute to, or lessen these feelings. The apparent timidity may come from overprotection or sternness. Such a child not only needs parental support in helping him assert himself, but, having been given parental support, he needs opportunities for independent expression.

4. The *parental feeling* towards the child is of utmost importance. Parents who have an attitude of warmth and love instinctively help their child become self-reliant through the creation of an environment which encourages this very thing.

There is great comfort in knowing that those who love you love enough to take the responsibility of marking out the permissible (Thornton Wilder: *The Ides of March,* Harper, 1948, page 194). (Reprinted by permission)

You will observe that the most potent influence over the mind of a child to persuade it to learn, to progress, or to accomplish anything, is the influence of love. More can be accomplished for good by unfeigned love, in bringing up a child, than by any other influence that can be brought to bear upon it. A child that cannot be conquered by the lash, or subdued by violence, may be controlled in an instant by unfeigned affection and sympathy. I know that is true; and this principle obtains in every condition of life (Joseph F. Smith: *Gospel Doctrine,* Ninth Edition, page 294)

Patience—Direction—Firmness

With an awareness of the above, how do parents deal with the problems which are constantly arising within the home? The authorities in this field suggest that parents need patience, the ability to substitute or redirect activities, and the determination to stop some behavior. Behavior which is normal for a given stage of development must be received with considerable tolerance, even though it may be extremely irritating. This does not mean we should dismiss our responsibilities with the conclusion that the child is in a "phase" which he will outgrow. Quite to the contrary, we

hould recognize that much of this ype of behavior is "testing" to find he limits of acceptable behavior. f parents use this experience to set consistent limits, the "phase" will pass, leaving the child with newly acquired controls available to himself as he meets new but similar situations.

Behavior which stems from a basic need can best be met by "channeling." The child who is bad because he needs recognition or security, for instance, is best disciplined by having experiences from which he will receive the security he wishes. Punishment, in such a situation, merely adds fuel to the fire. Creative parents will provide experiences for children to meet their basic needs before they express such a desire through undesirable behavior. These parents will also make opportunities in which children can make decisions and have experience in "play living" from which they learn permissible behavior.

Some situations require parents to be firm in order to stop a child's behavior. When a child is in danger, either from his own impulse or some independent source, we should not hesitate to use whatever necessary means we have to protect him.

Discipline Is Constant

There are many and varied kinds of discipline. There are disciplinary features in almost every act of parents. The appreciation which they show, the efforts in helping children meet basic needs, and the pleasurable experiences which parents provide for their children, all involve discipline, for each suggests a course of behavior. Families should seek to be united in their discipline, or confusion clouds the message which parents seek to teach their children.

Miss Margaret Mead, in an illuminating address before the Mid-Century White House Conference on Children and Youth spoke of disciplinary methods. She said:

> There are people . . . who mainly bring up their children by scolding them when they are bad and taking goodness for granted.

As a country, she pointed out, we have passed from the use of punishment to a period of reward for doing good. The eating of spinach is rewarded with ice cream, for instance. Commenting further, Miss Mead said we are now moving towards rewarding "children for not doing the things they shouldn't have done."

> Now when we have living together grandparents who were brought up on the "wash your mouth out with soap" position, parents who were brought up on the "gold star when you clean your teeth" position, and children who expect to be complimented for "not hitting their baby brothers on the head" position, simultaneously, you will see we have a complicated and difficult problem. One of the important things for us to do is recognize how difficult it is (Margaret Mead, Associate Curator of Ethnology, American Museum of Natural History, New York City, Speaking to the Mid-Century White House Conference on Children and Youth, 1950, "The Impact of Culture on Personality Development in the United States Today"). (Reprinted by permission)

Punishment

Punishment is a part of discipline whether it consists of nagging, threats, deprivation, or spanking. In contemplating the use of punish-

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ment, the following suggestions and observations are made:

1. It must be brief.
2. It must be soon after the behavior for which punishment is given.
3. The child must understand why he is being punished.
4. The punishment must be geared to the child.
5. It must be fair.
6. Parents must be willing to accept the tears and fuss of the child who is punished.
7. It must not be physically harmful.
8. It must be consistent.

On one occasion I had done something that was not just right, and my mother said to me: "Now, Joseph, if you do that again I shall have to whip you." Well, time went on, and by and by, I forgot it, and I did something similar again; and this is the one thing that I admired more, perhaps, than any secondary thing in her; it was that when she made a promise she kept it. She never made a promise, that I know of, that she did not keep (Joseph F. Smith: *Gospel Doctrine*, Ninth Edition, page 317).

Punishment has certain *limitations*. It often conjures up angry feelings within a child which lessen his power to assimilate what we are trying to teach him. It loses its effectiveness if used constantly. Often it points up the conflict in parental talk and action. Punishment can intensify anger and hurt feelings to the point where a child's personality is damaged.

Specific Situations

Most parents have conflict with children over *going to bed*. The decision of the parents as to when children should go to bed is constantly tested by the little cherubs. They want a story, a drink of water, or just anything. They are past masters at the art of delay. Parents who are consistently strict in bed-

me decisions, find the bedtime ruggle minimal. Bedtime is always problem for parents who succumb o the winning ways of their chil- ren by maintaining an unscheduled edtime. This is an area in which arents can unequivocally draw the ne, gearing, of course, to the age nd circumstances of the child in ne family.

Mealtime produces parent-child onflict. Parents often become too rict about *what, how much, when,* nd *how* children eat. Meals will e more enjoyable if parents allow hildren *reasonable* freedom in de- ermining these matters. Contented hildren not only have better diges- ion, but their personalities assimi- te and reflect pleasurable experi- nces. Food and love are so closely ssociated in our emotional life we hould always strive to make meal- ime a happy time.

A large number of parent-child roblems involving discipline relate o the *parent's desire to control* the hild for his own good and the *child's desire to be independent.* Both involve aspects of freedom. This is particularly true in the ado- escent period. Parents and children disagree on the appearance of the child, his hair and clothing, use of the family car, spending money, dating, hours out, places to visit, and so forth. On many of these items parents can be somewhat fluid without danger, keeping in mind always that such situations present excellent opportunities to teach self-control. Parents need to adjust their limitations to the age of the child, and somewhat to community practice.

Quite frequently, of late, we hear of groups of parents getting together to discuss and formulate rules of social conduct for their children. This action forestalls the familiar plea of children that "all the others" can do some certain thing, or can have more expensive things. Parents who have discussed with other parents of the community what their children are allowed to do and to have, and have agreed upon certain restraints, are in a position to refute such complaints.

Children are willing to accept controls upon "freedom" if they are fair and consistent. Trouble comes to parents who are unwilling to hear the child out or who set different limits at different times when similar circumstances are involved. If parents recognize the importance of the child's growing up and having freedom as he learns control, they will witness with pleasure the gradual development of a desirable maturity in which the little fellow for whom they had so much hope, gradually develops the ability to govern his own life.

The most effective time to develop self-control is during the period of childhood. It is, however, a continual process. The acceptance of new standards, or conduct patterns, the refinement and discarding of existing ones, is a process closely related to our progress towards perfection. It has, therefore, earthly and immortal aspects. When we build character in ourselves and in our children, therefore, let us "build as if forever."

A careful consideration of the words of Dr. James L. Hymes, Jr., a well-known child development specialist will help us, in conclusion, to see the mission of discipline.

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The human has inside of him a unique potentiality: his capacity to think, to reason, to puzzle, to evaluate, to decide. To consider, to compare, to foresee. To act according to judgment. This is man's crowning glory.

This is a developing power, small at birth but enlarging with every passing year. It expands from the specific to the general, from the here and now to the there and then, from a concern with me alone to a feeling for you and all my brothers.

What works is what makes it possible for children to grow and develop and mature so that this potentiality becomes a reality. What works is what frees the child to be himself, his human self at every stage of his growing, so this distinctly human facility can come into its own. What works is what allows the child to use the power that is his without the dragging anchor of immaturity (James L. Hymes, Jr.,: *Understanding Your Child*, Prentice-Hall, Inc., New York, pp. 176-177). (Reprinted by permission)

Questions for Discussion

1. Discuss: Children appreciate discipline.
2. Why is it unwise to correct a child in anger? Before all facts are known? When the child is overtired?
3. Discuss depriving a child of certain privileges as a means of discipline. What are the dangers of threatening a child?
4. Why is it harmful to correct a child in the presence of his friends? Other family members?
5. What does adult self-discipline involve? How is it acquired?
6. What is meant by an "iron hand under a velvet glove"?
7. Discuss the growing practice in communities of groups of parents getting together to agree upon rules of social conduct for their children.

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The Right Climate

(*Continued from page 733*)

sible tables in the rumpus room and I bought lengths of colored oilcloth and white theatrical gauze to put over them. That way I could carry out any color scheme I wanted to. I was so afraid I hadn't brought my things with me. But there they were in the same old box in the basement. Somehow it got picked up and brought along."

"You haven't always lived here then?" Marge asked.

"No, my little house was my grandmother's, and when my world fell apart I just left that world and came here." Her eyes were dark and brooding.

"How nice for you that your grandmother's house was here," Marge said.

Sister Furness smiled at Marge and went on working. Other women joined them with offers of help, and Sister Furness directed the work, chatting pleasantly with everyone around her.

The tables are certainly beautiful, but no more attractive than the women that surround them, Marge thought as she passed the heaping bowls and plates. Everyone seemed to be having such a good time.

"Do most of the women seem more dressed up than usual?" she asked Stella when she went into the kitchen.

"Probably it's just that they are not wearing their coats," Stella answered, but that answer didn't satisfy Marge.

MARGE heard one young mother say to her neighbor, "What a good idea this tablecloth is. I'm so rushed that I'm afraid I mostly forget the niceties of life. I could use this idea with nylon net and that would drip dry."

"Things like this are not really too much work. It's just that we don't think about them," her neighbor answered. "These get-togethers are good because they sort of jack us up and make us see some of the things we could do to make our lives more attractive."

Further down the table someone asked Marge, "Do you know who brought this small-leafed ivy? I'd like to get a start."

"All the flowers came from Sister Furness. I'm sure she'd be glad to help you get some started. Remind me after lunch. I'll introduce you."

"Pinch me and see if I'm dreaming," Marge heard the mother of four young children say. "I can't believe this is I. Sitting down, being served, and not a child to tip over a glass of milk or orange juice." The women on both sides of her laughed, and one said, "I think I most enjoy the adult conversation."

Hearing these young mothers talk brought memories of her own younger married days, and Marge knew that she had felt the same way. She had felt as if the time would never come when she could get away from the four walls of her own kitchen. She remembered how it was to have to hire a baby sitter every time she left home and money so scarce that a sitter was a real treat. She understood how comfortable these women felt with their children well cared

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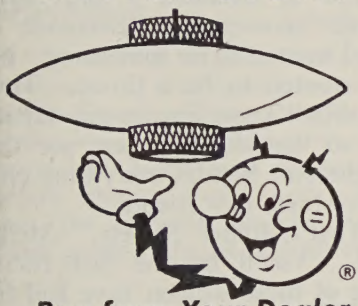

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for in a warm room while they relaxed with other women who had the same interests.

Finally the dishes were cleared up. The last woman had gone to Sister Smart for the bean recipe, to Sister Morgan for the molded salad, and to Sister Sheperd for the upside-down cake. Every one was working at the various handcrafts when Marge felt a timid touch on her shoulder, and turned to see Sister Turner, the oldest member of Relief Society.

"Thank you for a wonderful party," Sister Turner said. "I always look forward to these parties. It's so nice to eat with people. Seems like when you eat all by yourself the food doesn't have much taste. This is the nicest party we ever had."

Marge was touched almost to

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tears. Why had she never thought about the people who ate alone?

"Your drones put on a wonderful party today," Melba Chase said as they were locking up that afternoon.

"I'm so ashamed I said that," Marge answered. "Everyone I asked wanted to do something. No one wanted to be a drone. They just didn't know how to get started. I'm so thankful you gave me this assignment. Besides everything else, I have three new friends."

"That's Relief Society," Melba said. "You'll be the first friend some of those women have had for a long time."

"Friends are like flowers, they grow in the right climate, with loving care," Marge said and put her arm around Melba in a grateful squeeze.

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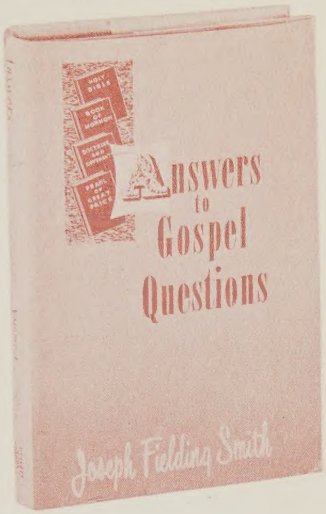

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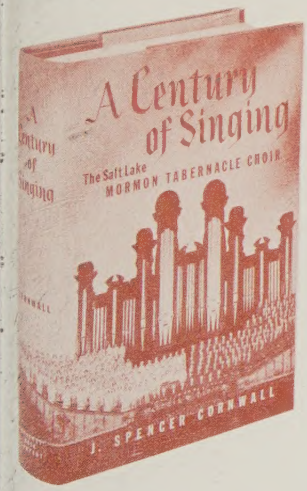

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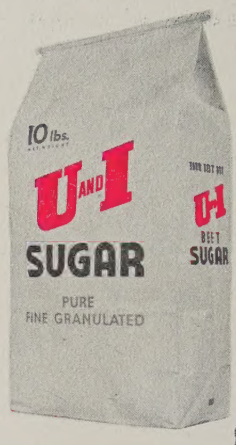

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